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AND SCIENTIFIC RESEARCH

SPECIAL NUMBER
PSYCHOLOGICAL TRADITIONS IN INDIA



आ नो भद्राः क्रतवो यन्तु विश्वतः

Let Noble Thoughts come to us from every side

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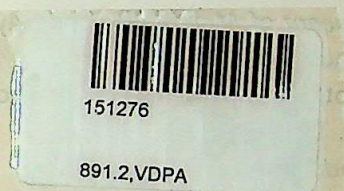
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Psychological Traditions in India

Every University with a long history possesses its own special character and trend of education. Likewise Gurukula Kangri Vishwavidyalaya with a heritage of 86 years has its own identity of character and ideals. It aims at inculcating Indian culture in youths and communicating the message of the Vedas for the benefit of humanity. It also purports to bring out the hidden and forgotten sciences of the Vedic times.

In India studies of soul and the psychic being [person] had been the pursuit of Rishis since the beginning of the Vedic civilization. The subject matter of the first Veda, Rig is Brahama, the Being and the psyche [worldly person or Purush]. Psychological learning starts from the Rig Veda, develops in the other two Vedas and becomes applied in the Atharva Veda. These traditions were carried away by the Upanishadic, Pauranic, Brahmanic, Epic, Smriti and Philosophical scholars and a lot of psychic and behavioural knowledge is found in ancient literature.

The history of modern Psychology goes back to Greece only about 400 B. C. and most disgusting its whole show upto the end does not contain even a single theory or word about psychological learning of India. An unimaginable fun, Indians following West in psychic field. Matter is no doubt their field but mind is our field, monopolised from Vedic times and that is why Indian culture still survives while innumerable cultures extinguished. The need of the day is to bring forth the psychological traditions of India to make

Psychology in India a pragmatic science in true sense for it is still away from the life and the masses. Behavioural concepts, originated from its cultural heritage, can only help India to develop independently, maintaining its unique identity.

In view of the above Gurukula Kangri Vishwavidyalaya took the pioneering step and organised a Summer Institute on "Psychological Traditions in India" from June 25 to July 9, 1986 sponsored by the University Grants Commission, New Delhi to train the teachers of Indian Universities and colleges on the development, concepts and issues of Indian Psychology under the Directorship of Dr. H. G. Singh, Professor, Psychology Department. This was attended by Professors, Heads, Readers, Lecturers and Research Scholars of various Universities, I.I.T. and P.G.I.M.E.R.

This special number of the Vedic Path is devoted to publicise the important features of this Summer Institute to a more wider field of academicians for further deliberations. A full report of the same is also given at the end of this issue.



ये त्रिषष्टाः परि यन्ति विश्वा रूपाणि विभ्रतः ।
वाचस्पतिर्बला तेषां तन्वो अद्य दधातु मे ॥
अर्थव. १. १. १.

The thrice (Sattav, Rajas, Tamas) seven (five Mahabhutas — Jal, Prithivi, Tej, Vayu and Akash) ; Antahkaran and Jiva which assume all worldly forms, may the Lord of Speech give me their strength so that my speech (suggestion and guidance) may be energetic and effective.

Prayer For Health and Peace

Dr. T. R. Khanna *

Om tanupa agne si tanvam me pahi
Om ayurda agne syayurme dehi.
Om varchoda agne sf varcho me dehi.
Om agne yanme tanva unam tanma aprina.

O Lord; Make my body Healthy.
Give me a happy, long life,
Make me strong,
Remove from my body
Whatever ailments and weaknesses lie therein.

Om tatchakshur devahitam purastat
chhukram uchat Pashyema
sharadah shatam jivema sharadah shatam
shrinuyama sharadah shatam prabravama
sharadah shatam adinah syama sharadah
shatam bhuyashcha sharadah shatat.

O Benefactor of Devotees; I concentrate on Thy pure energy.

* Dr. T. R. Khanna, Arya Samaj, TORONTO.

Give me perfect health. May my eyes, ear, tongue and the other organs function in a strong and healthy way for a hundred years. May I not be poor and dependent during this time. Give me a hundred years of joyous life free from disease.

Om apah shivah shivatamah shantah
shantastama staste krinavantu bhashajam.

O all prevading Lord; Thou art beneficent; make me good. Thou art the Giver of Peace; cure me of my illness. By the grace may the germ destroying medicines prove effective in curing me speedily.

Om Irayambakam yajamahe sugandhim
pushti vardhanam urvaruk miva
bandhanan mrityor mukshiya ma amritat.

O Sustainer of the Three Wolds, Destroyer of illness and Support of all ! As a ripe fruit gets its release from its pedical, so free us from disease and give us immortal life,

MEAL TIME PRAYER

Om annapate annesya no dehy anamiyasya
shushminah; prapradataram tarisha urjam no
dhehi dvipade chatushpade.

O Lord, the Giver of Food ! May thou provide us with healthy and energy producing food. Grant happiness to those that give in charity. May this food give us strength.

The Voice of the Conscience

*Dr. Satyavrata Siddhantalankar **

(स्वस्य च प्रियमात्मनः)

J. Krishnamoorthy is one of the greatest thinkers of modern times. There was a time when Mrs. Annie Besant and Mr. Leadbeater, the two great leaders of Theosophical Society thought that he was going to be an Avatar. They broomed him for this purpose. They founded a society known as 'Star of the East' of which he was proclaimed as head. He was sent for education to Oxford University so that he could receive the highest education. A day was appointed when after his return from England he was expected to declare himself as an Avatar in a gathering of distinguished persons. Spiritual people from all over the world had gathered together in that hall. Even Dr. Bhagwandas, the most distinguished philosopher of India was present in that gathering. At this meeting, at the right moment, Krishnamoorthy stood up and denied that he was an Avatar and disbanded the society — Star of East — of which he was the head and the society had collected millions of rupees for the use of this Avatar. Such a high soul Krishnamoorthy is. There is no doubt that he is an acknowledged scholar and lectures all over the world where people in thousands gather to hear him.

* Visitor, G. K. Vishwavidyalaya, Haridwar

The Central point of Krishnamoorthy is one. He says that all our knowledge is borrowed one, it is not real knowledge. Real knowledge is the one which is not derived from others, it comes out of oneself. It grows from within. But is this possible ? To all apparent purposes all our knowledge is derived from out-side. We are either Hindus, or Muslims or Christians or belong to some other religion. Why are we Hindus or Muslims etc. ? Because we are born in a Hindu, Muslim or Christian family. Had one who calls himself a Hindu been born in a Muslim family, he would have been as strong a fanatic Muslim as fanatic he is a Hindu. The same is the case with others. We are not Hindus, Muslims or Christians, we are so because of the family in which we are born. If that family is a Hindu family we are Hindus, if that family had been a Muslim or Christian family we would have been Muslim or Christian. Parents surround us with an environment that we have but to conform to it. Krishnamoorthy says that we read Gita and appreciate its teachings because our family society had that surrounding, a Muslim gives the same respect to Koran which a Hindu gives to the Veda or the Gita. A vegetarian hates a non-vegetarian and a non-vegetarian laughs at the vegetarian. Krishnamoorthy says that all this is due to our being conditioned to the circumstances in which we live, move and here as being. We think that which we are taught to think. We do that which we are taught to do, we are so conditioned by the circumstances we live in that we do not think or do independently. What is basically truth we do not know, we call that truth which we are taught by our parents and society to be treated as truth. According to Krishnamoorthy there is difference between unalloyed pure truth and the truth coloured by the Gita, Koran or Bible. Our truth is that which our Guru has told us, what the scripture has told us. Krishnamoorthy condemns all scriptural books, all Priests, Pandits, Monks, Maulvis and Fathers and Nuns. His main thesis is that we do not speak which our conscience tells us, we speak which our teachers tell us; it is not the within that speaks, it is the without that speaks. We are not free to think, we are in the prison-house of our teachers, Gurus and scriptures. We have to get rid of these prison-houses, we have to see the light that comes from within.

Why do people fight, and particularly why do men of religion who profess to know the truth fight ? Why then is non-tolerance of one's views with the views of others ? It is because we alone know

the truth ? But we forget that the truth we know is the product of the environment we were born in, it is conditioned by the environment. Things would have been different if our circumstances of birth, society etc. would have been different. To know the truth we have to uncondition ourselves. Influenced by these thoughts Krishna moorty disbanded the organisation : 'Star of the East' which had property of several crores and he had to own it. Instead, he kicked off all that property and became a free-thinker and now goes on preaching that ideology all over the world.

But the question is : Is it possible for man to be deconditioned from family, society and environment ? When the child is born, he is quite blank, free from any conditioning. One may talk of conditioning of a previous truth — we do not enter into this discussion. If the Sanskars of previous birth are there; they must be so invisible and fine that the potent, strong and solid Sanskars of this life must eradicate them. In face of the solid Sanskars of this life their influence would be negligible. Child develops mostly from the Sanskars of this life. Experiments have been made when a Chinese child was kept in an American family, and an American child was kept in a Chinese family from the very birth. The result was that though the Chinese child developed in shape and features as a Chinese and the American child developed in shape and features as an American, but in culture, language, manners the Chinese was taken for an American and the American was taken for a Chinese. On the basis of such experiments educationists have come to the conclusion that at the time of birth the child is totally blank. John Locke propounded the theory of *Tabula Rasa* which meant the human mind at birth is like an erased tablet having no innate ideas. As the child comes in contact with father, mother, brothers and sisters this blank tablet gets written by the impressions it receives from them and society with the result that the child becomes socialized. Socialization is the method one learns. Whatever he is or will become the result of which he receives from surroundings. Without these surroundings he remains a blank. When the child is two years old he starts realizing his independent entity from those of others. When you call him he looks at you, before that he does not know of his existence. After the birth or 5th months he starts moving from one person to another provided he has come to know them. If he has never been in contact with them he refuses to

go to strangers. In this manner socialization gradually develops. These are ordinary physical matters which also have to be learnt. Thus he gradually begins to learn language through his contact with his parents. As he moves in society he learns to know many words and their meanings increasing his store-house of knowledge. Educationists say that this is the time when the child can be put on the direction towards which his parents want to go.

The statement of Krishnamoorthy that all our knowledge is borrowed from society and that everything we know is conditioned is not something new. All educationists agree in this. All our knowledge is conditioned is a doctrine propounded by a Russian physiologist Pavlov (1849-1934). He was making an experiment on a dog. Whenever food was brought to him, simultaneously a bell was rung. Seeing the food saliva came in the mouth of the dog. The bringing of food and the ringing of the bell got so much connected that even when food was not brought and only bell was rung saliva started secreting in the mouth of the dog. Not only this, when the dog heard the footsteps of the person who brought food even then the mouth of the dog watered. This means that the food, the sound of the bell and the sound of the footsteps of the person who brought food— all got conditioned one with the other. Pavlov thought that secretion of saliva in the mouth of the dog on seeing food could be explained, but its secretion on hearing the sound of the bell or the sound of the footstep of the cook could be possible only if we explain it by the doctrine of conditioning. Thus Pavlov developed the theory that all learning is conditioning. Mr. Krishnamoorthy seems to have based his theory on Pavlov's doctrine of learning by conditioning. In the words of Krishnamoorthy, we are so much conditioned by the circumstances of the family and society in which we are born that we can not free ourselves from it. We think the same thing, understand the same thing, we breathe in the same atmosphere in which we are born. We do not live in truth, we are slaves of the circumstances. The Hindu does not go to the Mandir for worship because he thinks true to be the ultimate truth, the Muslim does not go to the Masjid because he thinks that to be the ultimate truth, the Christian does not go to the Church because he thinks that to be the ultimate truth, they do so because Hindu is born to Hindu parents, a Muslim is born to Muslim parents and a Christian is born to Christian parents. If one who calls himself a Hindu were born to a Muslim or

a Christian family, his attitude towards Islam and Christianity would have been different. One who is a Hindu today would have been a Muslim or a Christian, and a Muslim or a Christian would have been a Hindu. Krishnamoorthy says that the Mandirs, Masjids, and Churches with which we are attached and similarly the Gita, Koran and the Bible which we worship as sacred books — all that is conditional, and the truth lies in our freeing ourselves from their bondage and slavery. Truth will manifest within ourselves when we step in on the path of this freedom from bondage. He did it in his life when he dissolved the society of 'Star of the East' and set himself free from all bondages.

The question is : Can we free ourselves from socialization ? Krishnamoorthy is right when he says that all our knowledge is a borrowed knowledge, it is conditioned knowledge, but is it possible to have unconditioned knowledge, or in other words, can we decondition ourselves ? Krishnamoorthy says that when we de-condition ourselves then the truth manifests itself. No effort will have to be made for its manifestation. When the veil that covers the truth is removed, then the truth shines with all its glory. But the experience of the world is what John Locke and Pavlov has said. We are born blank with a Tabula Rasa and as we live in society we become what society makes of us.

In this connection we have to take note of two things. The first thing is that our knowledge of language, dress, manners certainly comes from learning and conditioning. But the second thing is worth consideration. It is worth considering whether our way of thinking, our ideology, our conception of truth, our attachment to Gita, Koran or Bible are also conditioned. It is also conditioned — there is no doubt about it, but according to Manu these things can be de-conditioned and when de-conditioned the truth, the whole truth and nothing but the truth appears. In this context we cannot but quote a verse from Manu-smriti (1—212) which says :

श्रुतिः स्मृतिः सदाचारः स्वस्य च प्रियमात्मनः ।

एतत् चतुर्विधं प्रांगः साक्षात् धर्मस्य लक्षणम् ॥

By this Shloka, the author of Manusmriti means that there are four tests to know the truth. The first is Shruti — the scriptures.

Whatever is mentioned in the scriptures is the truth. Followers of all religions believe in the proposition. Hindus believe what is written in the Veda, Upanishads, Gita is the truth. But to believe what is written in the scriptures is a borrowed religion. What is written in the Hindu scriptures is not written in the Koran and the Bible. Truth should always be one, it cannot be many. When there is variety and and contradictory statements in religion all cannot be Truth. Vedas propound in impersonal god, Bible and Koran propagate the personal God. How both the conceptions be true. The second test of knowing the truth, according to Manu is Smriti. Smriti means tradition. But tradition can both be true or false. Sometimes society adheres to wrong traditions. This test of judging the truth is unreliable. The third test of finding out the truth is Sadachar which means the acting and behaviour of the elders of society. Krishnamoorthy objects to this test by saying that this is only imitation. Imitation cannot take the place of original thought. Following the action and behaviour of the elders is also following the borrowed thought. To say that in certain circumstance this man did this so I also do similarly is no reason of judging the truth. The fourth reason of judging the truth mentioned in the above Shloka is unassailable. It says that truth is what appeals to my conscience, what is dear to my inner being, what my soul approves of...

Why do we say that the fourth test of judging the truth is unassailable? There are solid reasons for it. About the scriptures, traditions and behaviour of Elders one can say that their origin is not within ourselves, they can be borrowed from outside, but to say that truth is that which comes from within myself, that which is approved by my conscience, is not borrowed from outside, it originates from within, it cannot be said conditioned.

But here arises a question. Even evil things can be dear to us. A thief may think true committing theft or a murder is his duty. But Shastras have also defined as to what they mean by saying dear or approved by the conscience. It is defined at : — Do not do to others what your conscience says that others should not do unto you. The same definition of truth is given in the Bible when it says : Do unto others what you think to be done by. The first Sanskrit statement is negative, the Biblical statement is positive, but the meaning of both is one and the same. To illustrate and bring out the innermost

meaning of both the statements we would give some examples. Suppose you abduct your child for some of your selfish end. Quest on yourself, would you approve of someone else to abduct your child? Your conscience replies: Not. Another example: You commit theft in someone's house. Would you like someone else to commit theft in your house? Your conscience replies; Not. God has placed this unassailable test of knowing the truth in our heart before we were born. This test is unconditioned, not borrowed, not learnt from parents or from society. When Krishnamoorthy says that truth should manifest itself from within, he is very correct but I wonder he means by unconditioning oneself what I have explained.

Some may object that conscience is also the product of society. Some people's conscience exults if they commit theft, murder or some other heinous art. It is said that conscience disapproves of acts in which they feel Lajja (shame), Shankha (diffidence) and Bhaya (fear). But confirmed bad characters do not feel shame, diffidence or fear in what they do. There is only one element in man which is not the product of socialization, which is purely his own and which is not borrowed from outside. Lettered or unlettered, civilized or uncivilized, all accept one test of truth, and that is 'Do unto others what you would to be done by' or आत्मनः विपरीतानि परेषा न समाचरेत् ।

Indian Psychologist In Search of Soul

*Dr. Indra Sen **

In recent years, many times, organised attempts have been made to consider the Indian contribution to Psychology. Undoubtedly Indian psychologists have been anxious to find out what has been their country's contribution to Psychology. Growth of international contacts in recent years have actually created a demand on us. We are repeatedly asked, what is the Indian contribution to psychology? Or what the Indian view point on this or that psychological issue would be? And the philosophical, cultural and yogic trends of Indian life and history encourage others to expect some real psychological insights from us.

But most of us, when placed in such situation of high expectations and special distinctions, find ourselves in an unenviable position. We feel extremely uncomfortable and do not know what to say. The fact is that Indian psychological things have nowhere figured in our education or research and, therefore, we are not even aware of the existence of the Indian perceptions, conceptions and judgments regarding the nature, constitution and working of human personality.

* *Sri Aurobindo Ashram, Pondicherry 605002*

The concept of man is crucial to life and its culture. As we view man, so will be our culture. "Yo Yacchradhan sa eva Sah," as is a man's faith, so is he, is a profound observation of the Gita. And a man's faith regarding himself consists of the view he has of himself. If he thinks of himself as a bundle of wants or urges or *Vasnas* (impulses), the best that he can hope for is a relative adjustment to the environment. If, on the other hand, he believes himself to be a harmonious and a harmonising soul, he will naturally hope for a perfection of harmony and integration, individually and socially.

India's long cultural history has held, by large agreement, man to be essentially a spiritual being with mind, life and body as instruments of action in the world. How, should we forego this confirmed knowledge of human personality and accept man to be wants, impulses and *Vasnas* and create a new civilisation without a prospect of real peace and harmony. Our teaching of psychology in the country has unfortunately ignored this confirmed traditional knowledge.

But lately the urge to find these out has been steadily increasing, it has been finding some expressions at the Psychology Section of the Indian Science Congress e.g., its 1986 Delhi session and certain other psychological conferences and now the Gurukula Kangri Vishwavidyalaya has given a pointed and a concentrated expression by organising a Summer Institute on Psychological Traditions in India solely to consider this issue. We are sure, this Institute will prove a distinct advance in the Indian psychologist's search for his soul.

The Indian psychologist has virtually a soul much maturer and richer than any other Indian scientist. But it is a strange irony of things that whereas an Indian Physicist, Botanist or even an Anatomist has facts to claim old Indian contributions to these modern disciplines, the Indian Psychologist finds himself the poorest in the learned company. And how untrue it is. Right from the time of the Vedas wonderful insights and concepts regarding personality and its working are to be found. In fact, many elaborate systematic expositions of personality as a whole are there. The Rig Veda had a characteristic perception in regard to personality, which it expressed in the

word *Vakra*, the crooked. This expressed all mal adjustments and disharmonies of consciousness and behaviour. And the Veda seems to have a spontaneous appreciation and admiration for *Riju*, the straight. The straight and the crooked will correspond to our contemporary wholesome and unwholesome personality and how sufficient and how original is this perception to represent personality as whole and its varied functions and their mutual relationship.

The Upanishads present the celebrated view of the five Koshas or zones of personality, the fourfold division of conscious states (the waking, the sleeping, the dreamless-sleeping and the super-normal), threefold levels of normal personality (the body, the life and the mind; the *Anna*, the *Prana* and the *Manas*) and a lot more, which is highly challenging. Consider the last one. Is human personality just body and mind, whereas in cosmic evolution we recognise matter, life and mind as the three distinct steps? Is man not the product of them all? And then should there not be all three recognisable in him and determinant of his life and behaviour? Consider also the fourfold division of conscious states. For a comprehensive view of personality, is it not necessary that we should take into account the experiences of the waking and the abnormal and the supernormal. The waking states alone are only a part of the personality.

The Gita presents a complete psychology of personality. It treats of the essential nature of normal personality, the principal determinants of its working, the problem of division and conflict that beset it, the way of resolving the conflict, the form and quality or the ideal and integrated personality and many other issues that go with these.

The various yogic systems are avowedly disciplines for the perfection of personality. The Hathayoga, the Rajayoga, the Tantra Yoga, the Bhakti Yoga, the Janana Yoga and the Karmayoga are well-known and each one of them has a complete system by itself with a theory and an application of the normal personality and its growth into a higher integration.

The works of literary criticism offer interesting theories of emotions and sentiments.

Ayurveda has its own contributions to make. Prof. H.G. Singh has found out psychotherapeutic methods in Atherva Veda and Ayurveda.

In recent times Sri Aurobindo has contributed well about 3,000 pages all dealing with human personality and its innumerable facts under what he has called the system of Integral Yoga.

These are barest mentions of a few salient features and ideas from the long history of Indian psychology. If we would plough our entire field carefully we can be sure of a marvellous harvest which might enrich our modern psychology wonderfully. But we have first to discover our field and ourselves as the happy and proud heirs of it. How otherwise could we own it, joyfully plough it and confidently look forward to a rich harvest ?

In this process of discovery the most important thing is the approach. A wrong approach can seriously handicap our entire effort. It is necessary that we do not impose or insist upon any of our contemporary preconceptions regarding the character and methodology of psychology. The aim too should be conceived in an elastic way. We may look for judgements about human personality, its nature, constitution and working in the context of society and existence broadly. Having found these judgements. We can classify and rearrange them in a new way. And then proceed to test them by modern techniques wherever possible or seek new techniques where necessary. In this way we may be able to get quite a great deal.

The approach to the subject of our present Summer Institute can serve as an illustration. Our subject is Indian Psychological Traditions. The direct suggestion of the subject is to look for things of the nature of modern psychology in Indian thought and literature and this is what we have tried to do whenever we have wished to find something in the nature of Indian contribution. But has this approach itself not been the cause of our disappointment ? Modern psychology is a recent product of a long cultural history. It is qualified and determined by the attitudes and interests of that history. Indian cultural history has enjoyed some other distinctive attitudes and interests. How could then the products of two distinctive processes be identical in form and character ? However, man and personality are universal human interests and both the

West and the East, have been interested in them though in their characteristic ways. Thus the right thing would be to ask for the Indian knowledge of personality, but not for things of the nature of modern psychology,

If the argument commands some force, our deliberations at this Institute will reorient themselves so as to conceive the subject as Indian thought and Human Personality. We will then more easily get some useful things for modern psychology under this approach. We could then break up our subject as follows :—

- 1- The Veda, the Upanishad and Human Personality.
- 2- The Epics and Human Personality.
- 3- The Six Systems of Philosophy and Human Personality.
- 4- Ayurveda and Human Personality.
- 5- Yogic Systems and Human Personality.
- 6- Jain and Buddhistic Thought and Human Personality.
- 7- Dharma Shastras and Human Personality.
- 8- Traditional Indian Life and Culture and Human Personality.
- 9- Recent and contemporary Indian thought and Life and Human Personality.
- 10- Indian Psychology and Modern Scientific Psychology.

At this Summer Institute we will not have the time to explore these fields. At best we can consider a few representative ideas of these varied fields. But if committees of competent persons could be appointed to conduct studies in these fields and submit the fruit of their labours at a successive workshop, we would definitely then find ourselves in a happier situation than we are today.

This Summer Institute has evidently been called with a serious purpose. The inspiration of it seems to have aimed at achieving something. It called upon each participant to submit a project on some aspect or need of Indian Psychology and pin point problems for research and also outline the methodology for studying them.

We append here a series of judgments of Indian psychology,

which are highly challenging and promising. They can all be interesting subjects for research. And the methodology can be a theoretical study of literature, a comparative study in Indian and Western psychologies, a correlation and synthesization. There can also be questionnaire studies on many of the issues. Observational studies are also possible where the judgments refer to data available in contemporary Indian life. Original experimental approaches too are quite possible in a few cases.

These judgments broadly stated are as follows :-

1. That atmosphere is the most effective educational influence.
2. That given an open-minded attitude towards oneself, unsuspected capabilities can develop in a person through aspiration and under the stress of circumstances demanding these capabilities.
3. That normal personality is essentially a play of the principles of inertia, energism and harmony (Tamas, Rajas and Sattwa).
4. That normal personality is a synthesis of mind, life and matter and not merely mind and body.
5. That integration of personality can best be promoted by the spiritual principle, which is in its nature unitary and integrated rather than by mind, which is divided.
6. That knowledge can only be possible when the cognising consciousness becomes silent. An agitated and restlessly active consciousness will know things as seen under the stress and character of its compulsive activity.
7. That whole-willing is the real perfection of volitional life and this means self-dissociation from fragmentary or partial willings which is the case with all normal willing, perceptual or ideational. Without whole-willing there is no integrated personality and this is achievable by a steady and persistent rejection of the partial willing involving want, anxiety and eager clutching at results accompanied by an aspiration for whole willing.
8. That anxiety is the root problem of human life, normal and abnormal, and this is inherent in ego-selfhood. The remedy lies in the progressive softening down of the intensity of its

self-assertiveness and ultimately a complete denial of it and espousal of the claim, the whole and joyous soul-selfhood.

9. In the educational field there is a judgment, SA VIDYA YA VIMUKTAYE. Knowledge is that which makes for liberation i.e., promotes the growth of a free personality.

Are these judgments not challenging ? But we do not recognise them as such and yet they have enjoyed and do continue to enjoy the authenticity of the experience of Indian life. The academic psychologist of the country, however, has yet to ascertain the truth of those. And we are assembled here exactly in response to the challenge of these judgments and resolved to know them and know by the clear and rational consciousness of the scientific method to the best of its expanding capacities.

PRAYER TO GODDESS

विश्वेश्वरि त्वं परिपासि विश्वं
 विश्वात्मिका धारयसीति विश्वं ।
 विश्वेशवन्द्या भवती भवन्ति
 विश्वाश्रया ये त्वयि भक्तिन म्नाः ॥

O Queen of the universe, you protect the universe. As the self of the universe, you support the universe. You are the (goddess) worthy to be adored by the Lord of the universe. Those who bow in devotion to you themselves become the refuge of the universe.

Landmarks in Indian Psychology

Dr. R. N. Safaya

In India mind has never been considered as an independent entity, but an annexe of the 'Soul', as an instrument of action. So the 'Science of Mind' is an outcome of the science and philosophy of the 'self'. All philosophical principles in India are an outcome of the philosophical doctrines. Very little attention has been paid so far to the gathering of purely psychological data from the philosophical literature. A preliminary work was conducted by the present author in gathering psychological data from philosophical literature in India. It was found that psychological speculations can be attributed to 4 distinct periods viz.

- 1- Pre - upanishadic period, which forms a nebulous period of some preliminary speculations in psychology.
- 2- The Upanishadic period, which culminates perhaps in 600 B.C.
- 3- The Sutra period, which may have culminated in 200 A. D.
- 4- The scholastic period (A.D 200) .

The Pre-upanishadic period is characterised by the composition of Samhitas (Rg Veda, Yajur Veda, Sam Veda and Atharva Veda), Brahman Granthas and Aranyakas.

The Upanishadic period was the age of settlement of Aryans in Aryavarta. Further, it was the age of speculation, a period of

transition from wonder to intuition; polytheism and monotheism of the Vedic period to pure monism, from rituals to meditation, from sacrificial acts to knowledge, and from theology to real philosophy.

The Sutra and the Epic period corresponds to the period when firstly the two Epics — Ramayana and Mahabharata were composed, Vedangas were elaborated, Upanishadic thoughts were further synthesised as in Bhagvadageeta, and secondly six philosophical systems were summarised in the form of Sutras. The philosophical schools or systems are Samkhya, Yoga, Mimamsa, Vedanta, Vaisheshika and Nyaya. Buddhist and Jain scholars also developed during this period.

During the scholastic period commentaries on the Sutras and farther commentaries began. Haribhadra (6th Century A.D.) tried to synthesise the six systems in his Seddarshana-Samuchapa. Later Kumarila, Shankara, Sridhara, Ramanuja, Madhva, Vachaspati, Udayana, Jayanta, Bhaskara, Nimbarka, Vijnyana Bhikahu, Raghunatha, Vidyaranya, Merutunga, Madhusudana and others coming down even to the present century followed the suit. During the last century and the present century also a host of scholars, saints and philosophers like Swami Dayananda, Ramakrishna Paramahansa, Vivekananda, Swami Rama Tirtha, Ramana Maharshi, Aurobindo Ghosh, S.N. Dasgupta, Radhakrishnan, Arthur Avalon, Abhedanand, Akhilananda and others made voluminous and outstanding contributions while expounding the Indian philosophical and psychological principles. Redefining and re-interpreting the Indian philosophical doctrines in the light of the modern scientific discoveries and philosophical discussions in the West, as done by these modern scholars of India was essential, lest these outstanding doctrines die for want of modernity.

In each of the above periods some outstanding contributions have been made. It is not possible in the present article to present each and every contribution. But most notable contributions during each period, can be highlighted so that a running commentary of the growth and development of psychological subject matter can be presented, to give the readers an overview of the whole.

1 PRE-UPANISHADIC PERIOD :

In this period first a few speculations are found here and

there. A reference is made about 'kama' as the primordial desire of Brahman, responsible for the creation. There is full hymn on Mind beginning from 'Yajjagrato duram udaiti daivam ' giving some characteristics of Mind. The mental peace or Shanti is stressed numerously. Abhaya or fearlessness is invoked for leading a peaceful life. Some attributes of mind are given in Shatpatha Brahmana. Some psychological references are there in Atharva-Veda.

2 UPNISHADIC PERIOD :

Seeds of all the later systems of philosophy are laid down in this period. The methods adopted by the Upanishadic seers were (i) Introspection, (ii) Intuition and (iii) Observation and Experimentation. Jaynavaalkya demonstrated through experimentation how mind was only subtle form of the matters — Annamayam Manas. Five aspects of human personality are explained in the form Pancha—Mahavidyas viz. Annamaya kosha, Pranamaya kosha, Monomaya kosha, Vijnanamaya kosha and Anandmaya kosha, with Atman or self as the Centre.

The personality is also described allegorically through chariot parable, comparing human personality to a chariot. Four states of consciousness are explained viz. Jagrat, Svapna, Susupti and Turiya. Consciousness is said to be pervading the entire universe, which extends the scope of psychology to the entire universe with stone life, plant life, animal life and human life. The theory of rebirth, and Linga Sharira leaving the body at the time of death is explained at many places. Reference is also made of storing in the subconscious mind the past impressions. A rudimentary idea of heredity is given. All this forms the first lessons in Indian psychology which form the basis of later speculations.

3. SUTRA PERIOD :

(a) *Samkhya Sutras* : Samkhya has strong foundations in Upanishads, but also makes bold departure. The principles of Atman-Purusha (Atman in Upanishads and Purusha in Samkhya), rebirth, law of Karma and Mukti are common to Upanishads and Samkhya. Further, there is a parallel theory of cosmic evolution with a little modification in Samkhya. In Upanishads the order of Evolution is

Brahman, Hiranyagarbha and Virat. In Samkhya, Brahman is eschewed, and the order is Avyakta, Mahat and Ahamkara. Mahat is evolved through the interaction (Sanghata) of Purush and Prakriti. In all Samkhya proposes 25 elements of the universe, and also of each human personality, The 25 elements are Purusha, Prakriti, Mahat, Ahamkara, Manas, 10 organs, 5 Tanmatras and 5 Mahabbutas. Samkhya further explains the theory of 3 Gunas — Sattva, Rajas and Tamas. The idea of Linga Sharira including Buddhi, Ahamkara, Manas, 10 organs and 5 Tanmatras is further elucidated here. The sources of valid knowledge (Pramanas) and Pratyaksha, Anumana and Shabda.

(b) *Nyaya Sutra* : Nyaya is the Shastra of valid knowledge. It deals with epistemology and logic. While dealing with the 4 sources of valid knowledge, it affords details about Pratyaksha, Anumana, Upamana and Shabda. Pratyaksha (preception) is a psychological which is dealt here is thread bare details. Nyaya deals with Laukika and alaukika perception, determinate and indeterminate. Extra-sensory perception, doubtful perception, illusory perception etc. It also deals with memory, its causes and its types. It farther deals with dream phenomenon.

(c) *Vaisheshika Sutra* ; Kannada presupposes most of what is given in Nyaya. But it extends its field to intuition or yogi Pratyaksha, cognition and its nature, and the theory of pleasure and pain. It makes memory (Smriti) as a new Pramana, and discusses its nature. In this way Nyaya—Vaisheshika is one step forward in the survey of psychological principles.

(d) *Mimamsa Sutra* : Mimamsa is actually concerned with Vedic ritualism, Dharma and religious rites. But adventitiously it has contributed something in the field of cognition, especially verbal cognition through the theory of Sphotavada. It has also discussed determinate and indeterminate perception.

(e) *Vedanta Sutra of Badarayana* : While Purvamimamsa deals with Dharma (or Karmakanda, with the beginning Sutra as 'Athatho Dharma Jijnasa'), Uttarmimamsa or Vedanta deals with Brahma Jnana. It elaborates philosophical tennets of Upanishads — the 4 Mahavakyas, refutes Buddhism and Jainism, and pursues a sound

metaphysics and epistemology. The commentators on these Sutras have differed on certain aspects, and so three marked schools — Advaita, Vishishtadvaita and Dvaita emerged. The new tennets of the three schools correspond to the 4th period — the period of commentators. But the common principles given in Vedanta Sutras or Badrayana are —

- (i) Identity of Atman and Brahman,
- (ii) 5 aspects of personality viz (a) gross physical body and 5 pranas, (b) Manas with 10 organs, (c) Buddhi, (d) Ahamkara and (e) Chitta the subconscious mind,
- (iii) Nature of Maya
- (iv) Creation
- (v) Moksha,

(f) *Yoga Sutras of Patanjali* : Yoga presupposes all that is given in Lamkhyas, and further gives details about means of liberation (Kaivalyam) and eight steps for that (Hshtanga Yoga).

Patanjali defines Yoga as 'control of the fluctuations of Mind' (Yogah Chittavritti Nirodhah). It starts with the theory of misery (fivefold misery or Panch klesha). The five miseries are :

- (i) Avidya,
- (ii) Ego or Asmita,
- (iii) Attachment or Raga,
- (iv) Hatred or Dvesha
- (v) Fear of death or Abhinivesha.

It explains the theory of rebirth and Law of Karma. But the major burden of this Shastra is details about superconscious state (Samadhi), with its divine powers (Siddhis), characteristics and means of securing this state. Yoga also discusses various means of maintaining mental equipoise and mental hygiene, methods of reducing tension and gaining self-confidence. One such novel method is a type of anti-suggestion called 'Pratipaksha Bhavanam'.

Sanskaravada solves the riddle of heredity and environment. Sidhis explain E. S. P. and other supernormal psychic powers.

4. SCHOLASTIC PERIOD :

In this period, various commentators built upon the philosophical system viz. the 6 Darshanas, Buddhism and Jainism. Amongst the Buddhist commentators, scholars belonging to Vaibhashika and Santantra schools of Hinayana Buddhism have made no significant contribution in the field of psychology. The Yogacharas denied the reality of outer world, and made everything a projection of our own subjective knowledgs The personality was described in terms of 5 Skandhas, without any permanent essence (like Atman). A new idea of Alaya-Vigyana was proposed resembling karmashaya of Patanjali. Some yogic practices also were recommended. Thy Shun-yavadins (or Madhyamikas) like Nagarjuna denied the existence of of both the external world and the internal world. Nagarjuna, for the first time, propounded the 3-tier philosophy of reality — (i) Prati-bhasika, (ii) Vyavaharika and (iii) Parmarthika Satta, later accepted and re-propounded by Shankara.

The Jainas have common theory of Ashtanga Yoga with Patanjali. Again they have given copious details about Law of Karma which no other philosophy has discussed. It also distinguishes between verbal comprehension and non-verbal comprehension.

During the Tika period, we have great commentators like Shankara and Ramanuja. Shankara gives full details about human personality, identity of Atman and Brahman, and confirms the 3-tier reality He propounds Mayavad and Advaitavad (i e., absolute identity of Atman and Brahman). Vidyaranya, following the same school of Advaitavad discussed Sakshi Chaitanya (witnessing self) and Chidabhasa (reflection of self on Ego), and gives further details of Advaitavad.

Ramanuja refutes Mayavada and establishes reality of the objective universe. He details out special theory of consciousness as an attribute of the self, functions of the mind, and dream theory.

Kumarilla Bhatta and Prabhakara give more details about

Sphotavad. Udayana, Gangesha, Keshava Mishra and Vishvanatha have dwelt at length the various aspects of perception and stages of consciousness. Prashastapada, Shankara Mishra, Vishwanatha and Chandra, while commenting upon Vaisheshika Sūtras have given more details about preception, cognition and memory, Padmapada, Appaya Dikshita, Sureshvara, Vijñanabhikṣu, Dharma Raja and Sadananda have contributed to Advaita and furnished more examples on psychological principles in Advaita. Vedānta Desika, Yamunacharya and Srinivasacharya were commentators on Vishishtadvaita. Bhoja, Vachaspati Misra and Vyasa commented upon Yoga Sūtras. Vyasa explains 5 kinds of Chitta, and elucidates the intricate points of Yoga.

In this manner, Indian psychology has grown to a considerable stature, and it is our present task to make it known all over.

Therapeutic Role of Ayurvedic Herbs in Mental Disorders

Dr. Vinod P. Upadhyaya *

History of mental disorders goes back to very ancient times. In India Ayurveda, being the upveda of the Atharva Veda, has one of the eight main branches known by the name " Bhoot Vidya " which exclusively deals with mental disorders of all sorts. Almost all the exponents of Ayurveda including Charak, Susrut, Vagbhatt have given due place to Bhoot Vidya. Full symptomatic, etiological, diagnostic and therapeutic details are given in Ayurvedic treatises. Coming to the therapeutic aspect three main approaches have been made such as religious, psychological and medicinal. Leaving the first two therapeutic approaches we shall here deal with medicinal or herbal approach.

The scope of this talk is to trace the references in Ayurvedic pharmacology bearing herbal based line of treatment for mental disorders. A number of metals and minerals have also been incorporated in Ayurvedic Pharmacopoeias during the period of Nagarjun but the involvement of herbs or animal products was still prominent either in purification while processing the 'Bhasma' or at the time

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of internal administration in dosages. The recipes in Ayurvedic herbal pharmacopoeias can be divided as follows :

- 1 Single herb recipes.
2. Compound herb recipes.
3. Compound herbo-metal / mineral recipes.
4. Compound herbo-animal product recipes.
5. Compound herbo-mineral & animal product recipes.
6. Metal mineral recipes processed with herbs etc.

These recipes have been prescribed to be administered through various routes for example :

1. External application : massage etc.
2. Internal administration : oral; nasal, anal etc.
3. Tying or wearing on some particular part of the body some precious stones.
4. Surgical measures : Kshar sutra (Medicated thread) for piles and fistula – in – ano, rhinoplasty, blood letting etc.
5. Other measures ; passing drug / herb over any particular part of the body or touching with it as done in witch-craft.

This is an established fact that human body has much affinity with plants due to their common origin from mother nature. This is the reason why herbs are much suitable for eradication and management of diseases in comparison to the chemical based and synthetically deformed products.

Some of the herbs, mentioned for the management of mental disorders, according to the Ayurvedic texts have hot temperament, others cold, some bitter in taste and some sweet. These herbs have been classified according to their effects on central nervous system and are effective either treating the ailment directly or cure any allied complaint.

Digestion in these patients is drastically damaged therefore proper care should be taken to promote the role of liver and aid digestion. Constipation is a common ailment for which a specific mixture of herbs is necessary to evacuate the stool and for proper bowel functioning. Trifala - a mixture of the fruits of Harad - *Terminalia chebula*, Baheda - *Terminalia belerica* and Amla - *Embllica officinalis* in equal quantity taken 5 gms. at bed time with water is very much helpful to remove constipation and aid digestion.

The Central nervous system is the prime controller of all human body systems which receive its nutrition through blood pumped by heart and absorbed through intestines changed into various assimilable constituents prepared by the action of enzymes.

There is quite a good number of herbs which are used for the treatment of mental disorders some times single and some times in mixed form as mentioned earlier. These herbs can be classified broadly into eight categories such as :— मेघ्न (Brain tonic), मदकारी (Depressive), संज्ञा स्थापक (Resuscitative), निद्रा जनन (Sleep inducing), निद्रा शमन (Anti-depressant), वेदना स्थापन (Analgesic), उत्तेजक (Spinal stimulant) and आक्षेप शमन (Anti-convulsant). Now we shall discuss the herbs which are used in these eight categories :

1. BRAIN TONICS

The herbs which promote healthy brain are Shankhpushpi (*Convolvulus pluricaulis*), Mandookparni (*Centella asiatica*), Brahmi (*Bacopa monnieri*), Giloy (*Tinospora cordifolia*), Mulethi (*Glycyrrhiza glabra*) etc.

Internal administration of these herbs promote quick memorising, power of retention, and reproduction of learned material. General intelligence is positively affected by these herbs.

[a] Shankhpushpi (*Convolvulus pluricaulis*) is a small prostrating herb found in the plains of Northern India. The herb is taken in dry form bearing small pieces of hairy stem, leaves and bunches of flowers and buds. There are a number of products made from this herb for internal administration viz., jam, tablets, fermented liquors, syrups etc.

[b] Mandookparni (*Centella asiatica*) (Eng. Penny wort) is

also a commonly used herb found in India upto the height of 6000 feet. This is a small prostrating plant with suckers which produce new plants. The leaves are round and are used in fresh and dry forms with bunches of petioles and adventitious roots on the stem. This herb is also administered in various forms— Sharbat (squash), tablets, fermented liquors, syrups etc. The active principles in the herb are alkaloid, glycoside, fixed and essential oils.

[c] Brahmi (*Bacopa monnieri*) has an established role on brain. The common name is Jalnimb or Bengali Brahmi, because the herb is bitter in taste and found near water in moisty places. This herb is called as Brahmi in Bengal, however, in other parts Mandookparni is recognised as Brahmi. Whole plant is used. While dry, the herb contains small twigs with dark green leaves. This is a good brain tonic and anti-depressant.

2. DEPSESSIVES

There are herbs which produce calmness by inducing depression when the patient is most talkative and violent e.g, Madya (Medicated alcoholic beverages), Opium and Bhanga (Cannabis). These give different effects in different dosages. When given in a calibrated dose they stop delirium and induce sleep. Out of these Bhanga or Vijaya is most commonly used.

Bhanga or Vijaya (*Cannabis indica*) is abundantly found in Northern India upto the height of 8000 feet. About 4 to 8 feet high male and female plants are found separately. Besides other parts, leaves are commonly used for making cold drinks grinded with almond kernel, black pepper etc. In small dose, it is anti-convulsant, antispasmodic and sleep inducer.

3. RESUSCITATIVE HERBS

When a patient has gone in deep coma or extreme depression these herbs are given orally or nasally as snuff to restore the senses. These are Hing, Vacha, Brahmi, Jatamansi, Kathphal. Brahmi has been described previously so here Jatamansi being one of the reputed herbs will be described.

Jatamansi (*Nardostachys Jatamansi*). This herb is exclusive-

ly found in Himalayan region and Bhutan and nowhere else in the world. It is a perinneal herbaceous plant. The hairy rhizome is prescribed as a resuscitative remedy orally as well as nasally as a snuff. It is given in coma to tone up the nervous system and invigorate the brain tissues.

4. SLEEP INDUCING HERBS

In psychological disorders insomnia is a common complaint. This group includes those herbs which promote hypnosis e.g., Bhanga, Opium etc.

5. ANTI-DEPRESSANT HERBS

When there is excessive depression and the patient sleeps continuously then inhalation of the powder of Kathphal (*Myrica nagi*), and Jatamansi is prescribed.

Kathphal (*Myrica nagi*) — This is a Himalayan middle sized tree. Bark is blackish brown which is used as a snuff when finely powdered. Inhalation of the powder makes the patient stand up from sleep or coma.

6. ANALGESIC HERBS

Pain is an allied problem in some psychological patients. When this complaint arises some herbal based products are prescribed. Some of them are Opium, Bhanga, Suchi (*Balladonna*), Aconite & Pepper.

7. SPINAL STIMULANT HERBS

There is sexual depression in some psychological patients. Besides other medication spinal stimulants are also prescribed to such patients. Kupilu (Seed of *Strychnos nuxvomica*) is regarded as an effective drug. If given in large dose it emulates convulsions which may be fatal.

8. ANTI-CONVULSANT

If a patient is having convulsions Opium, *Balladonna*, Camphor have been found prescribed in Ayurvedic texts.

Therapeutic Role.....

Besides these herbs Bhootkeshi (*Selinum virginatum*) Jyotishmati (*Celastrus Panniculatus*), Tagar (*Valeriana wallichii*) and a few other herbs are used for the management of psychological disorders.

This paper will remain incomplete without mentioning Sarp-gandha (*Rauwolfia serpentina*) which is the doyen among the herbs mentioned here. This herb has been recognised throughout the world for its efficacy in a number of complaints grouped above.

A thorough study of the patient as well as the herb is essential before prescribing them. Some of these herbs are very strong in action therefore they are administered only by the qualified physicians.

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Indian Psychology : New Vistas & its study in context with Western Psychotherapy

*Dr. Pranav Pandya **

We are here to discuss various aspects of Indian Psychology, their correlation with concepts of Western psychology and the supremacy of various spiritual disciplines described in scripture in context with psycho-spiritual therapy.

We all know now that with the advancement of science, psychology too has developed and gained much importance as it is no more a science of supernatural beliefs, magic and taboo, psychology looking from western point of view has pretty fast matured to a science of broad proportions today.

Going into past we see that Modern Psychology, gained its importance first as a science in a laboratory in 1879 in Leipzig Uni. (Germany) and the genius who accomplished this was Wilhelm Wundt. Since then number of jewels have been added and modern Psychology has become a closely interlinked discipline of modern science. Various specialities like Physiological Psychology, Develop-

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mental Psychology, Social Psychology, Clinical Psychology, Industrial psychology, Philosophical Psychology Experimental Psychology Psycho-pharmacology etc. have emerged in last one century. Behavioural Psychology is now a well established branch of modern psychotherapy. When we compare these disciplines with ancient psychology, we come to a conclusion that Indian psychology which dates back from the period of Mahabharat, is much more close to philosophy and spirituality and still maintains strong scientific roots. An epic poem of Mahabharat reveals, five senses (Pancha Tanmatras), Manas, Buddhi, and Atman as the structure of subtler human body. According to our sages, who in themselves were thinker-scientists, mind was the part of gross (Sthula) brain which observes. Manas deliberates and consciousness (Chetan Shakti) discriminates. This is how the psychological frame-work was thought to be made of. Their concern was less with proposing or opposing than with exposing the inner self. They used to state that mind cannot be equated with central nervous system as it reduces the question to merely a chemical reaction pattern. They tried to explain the connection between content of ideas and material manner of reaction. They have tried indeed to reach the root of subject, keeping their interest mainly centred in a philosophical analysis of ultimate reality.

Bringing forth the subject of development of modern psychology again, it will be worth mentioning that Confucius, Laotze, Rene Descartes, Friedrich Nietze, Sigmond Freud, Karl Jung, Adler and Abraham Maslow all have endeavoured in giving it the present shape and somehow bringing close to Indian psychology too.

Neuroscience divides mind into three parts- Conscious, Sub-conscious and Unconscious. Spiritual psychology adds one more aspect to it, i.e., super conscious which according to them is a developed state of consciousness. Anatomically Western scientists mention the centre of consciousness to be centred in ascending reticular activating system at pons & midbrain level. Spiritual anatomy is akin to same theory giving us an outline of "Sahasra Dal Kamal" — "Sahasrar" Chakra of Serpent Power (Sir John Woodruff) at the site of ARAS. By experiments of Yoga Sadhna, meditation (Dhyan Yoga and various other spiritual disciplines of Dhyan, Dharna, Pratyahar & Samadhi, yogis and sages used to arouse various hidden body centres with outcome as paranormal power of

Telepathy, Psychokinesis, thought reading etc. The same is now being attained by Bio-feed-back giving stimulation to various centres of limbic system through neuro-humoral mechanism.

Not only anatomically and physiologically but also from psycho-pharmacologic point of view we learn that theories of Indian psychology having been explained since ages are now being applied in Western psychotherapy. This shows the very scientific basis of psychic healing, treatment of psychosomatic ailments by confession (Prayaschit) and agreeing to principles of Karmaphal (to every action, there is reaction - Newton's law). Indian psychology mentions that all the ailments originate from suppressed sins, emotional conflict and dual personality pattern. Life after death and the outcomes of deeds of this birth in other life may be disputed but this fact is logical and based on scientific examples that whatsoever is indulged in immoral acts gets punishment here only in form of mental and physical ailments. Examples of Lord Clive and General Dayar can be quoted in this context and work of Karl Jung and Sir Norman Vincent Peale confirm this fact.

In fact Indian psychology enlightens our concepts of mind, theories of psychosomatic illnesses and treatment thereof in such a logical manner that we realise ultimately the limits of modern science.

Patanjali Yogasastra, a treatise on Yoga Darshan is mainly spiritual psychology explained in detail. Jung after studying Patanjali Yogasastra, had mentioned in his book "Modern man in search of soul" that "the country which is the birthplace of Yoga science should be adored and all aspects of Modern Psychology." Similar have been the reflections of Sir Julian Huxley, Dr. Annie Besant, Henri Miller, Kant, Upton Sinclair, Hans Jacobs, Martin Prince and A. Maslow. Plato and Aristotle too have formed their philosophical basis on the ground of Indian psychology.

Sir G. Bose had mentioned in Indian Science Congress in 1938 that — "India's ancient learned man had a genius for introspective medicine and the Indian psychology has that heritage. In this respect, he enjoys an advantage over his colleagues in west. If this faculty is properly cultivated, problems requiring deep introspection such as those of thought processes, higher cultural intu

tions etc, will be successfully solved. The mystic experiences of saints and yogis, should form the subject matter of psychological research and India is best place for this study. "I think nobody will disagree with this conjecture and all efforts will be made to establish and interlink the basic disciplines of Western psychology and indian spiritual science, known since ages as mysticism of East. The steps in this field are being undertaken by the researchers of Brahmavarchas Shodh Sansthan, an institute established in 1979 by Sri Ram ji Sharma Acharya for intercommunion of science and spirituality. The results and propagations put forth till now show us a new light and path of progress for mankind as a whole.

Behaviour Modification Through Integral Yoga

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In the study of nature and man the Western cultures have laid emphasis on tool-centered sciences and the arts, the Eastern man has tried to investigate the phenomena of nature and activities of man through the sciences and arts centered around part-whole relationship of the relationship of the physical nature to the cosmos, of man to God or of the Atman to Brahma.

Psychoanalysis and other schools of modern psychology have studied emotional and other aspects of human life at simple level by the scientific method. "The higher psychic life and the "whole of man" or "total man" have also to be studied". (Satyanand, D., 1972, P. ii, Introduction I). But this aspect has remained neglected in modern psychology.

The latest development in the Behavioural Psychology has come under the concept of "Behaviour modification" techniques to alleviate the undesirable behaviour and to develop the desired behaviour for a better life. Behaviour modification, as the term implies, involves a development of the individual towards a better adjust-

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ment to its environment.

A closer observation of both the nature and man indicates that an urge towards behaviour modification is an instinctive one. It has been realised from the earliest times by the great thinkers of the West and the East that the entire nature including all non-living and living forms is a resultant entity of the modified behaviour of the invisible molecule that lies in the core of the apparent reality. This modified development has come in either of three ways. There are :

1. Behaviour modification as a Natural process as outlined in the theory of evolution.
2. Behaviour modification as a conscious effort of the organism in the form of self-realisation as emphasised by the Greek philosophers, especially Socrates. in the West, and the propounders of the Yoga system/systems in the East, especially in India.
3. Behaviour modification through the controls imposed by the environment in the form of conditioning and deconditioning processes as outlined by the behaviourists in modern psychology.

Of these three ways a satisfactory and lasting behaviour modification can be achieved by the process of conscious efforts as propounded by the ancient thinkers of India in the process of Yoga. In the present century, Sri Aurobindo, after evaluating the methods of Yogis as revealed in the ancient scriptures, has advanced to achieve self-realisation and consequent behaviour modification rather transformation.

Commenting on the importance of Yoga for life, Sri Aurobindo has observed, "Indian Yoga in its essence, a special action or formulation of certain great powers of nature, itself specialised, divided, variously formulated, is potentially one of the dynamic elements of the future life of humanity In the right view both of life and of Yoga all life is either consciously or subconsciously a Yoga." (Synthesis of Yoga, p. 4).

Defining Yoge, Sri Aurobindo further writes, ".....we mean by this term a methodised effort towards self-perfection by the

expression of the potentialities latent in the being and a union of the human individual with the universal and transcendent existence we see partially exposed in man and in the cosmos." (Ibid., p. 5). At the subconscious level life is a vast yoga of Nature attempting to realise her perfection in an ever increasing expression of her own divine reality and the self-conscious methods or ways of yoga were devised in man by the nature itself so that this great purpose may be achieved more swiftly and perfectly. These self-conscious efforts of man have taken many forms like Raj Yoga, Hath Yoga, Bhakti Yoga, Gyan Yoga, Karma Yoga, and so on. Bringing out the central theme of all these Yogas, Sri Aurobindo comments, "All methods grouped under the common name of Yoga are special psychological processes founded on a fixed truth of Nature and developing out of normal functions, powers, and results which were always latent but which here ordinary movements do not easily or do not often manifest." (Ibid., p. 6).

Sri Aurobindo disapproving of this multiplicity of Yogic processes (techniques) calls them disadvantageous in the same way as the multiplicity of scientific procedures has its disadvantage because this develops a victorious artificiality that overwhelms the natural human life under the load of machinery and to purchase certain forms of freedom and mastery at the price of increasing servitude. Therefore Sri Aurobindo has advocated a synthesis of Yogic methods and he himself presented this synthesis under the title "Integral Yoga".

INTEGRAL YOGA:— Just as the modern science has advanced greatly over past researches and has clarified new truth and has achieved a new power, in the same way "Integral Yoga" exposed by Sri Aurobindo has made a momentous advancement over all past yogas. The aim of "Integral Yoga" is not only the transformation of an individual being to the Divine Wisdom but that of the entire humanity at the same time. The Yogas of the yore were concerned only with the elevation of the individual soul to the highest plane.

Manibhai, comparing the elder methods of Yoga and the Integral Yoga of Sri Aurobindo, writes, "Where the past Yogas end, ... new Integral Yoga starts. The yogas of the past were only of ascent to the spirit, Sri Aurobindo's yoga is both of ascent and des-

cent Sri Aurobindo says that the world is a real creation of the Divine and life in it can be completely divinised, down to the very cells of the body. A kingdom of God on earth can be brought about in the most literal sense by a total transformation of collective men."

This transformation can be achieved by developing a new power in man. This has been labelled as "Supermind" by Sri Aurobindo. This power has remained sealed within this earth till now and to achieve a Supreme evolution on earth, natural realisation and menifestation of the "Supermind" is a must.

The realisation and establishment of Supermind on this earth involves a perplexing difficulty as "the reasoning mind has not yet risen to the Supermind, so we are left with a gigantic gulf between the two. The task at hand, he (Sri Aurobindo) says, is to bridge this gulf and open the passages of ascent and descent where presently there are none. The method he (Sri Aurobindo) uses is "Integral Yoga" and the process is called "Triple Transformation." (Ockham, 1977, p. 136).

THE TRIPLE TRANSFORMATION

The triple transformation involved in "Integral Yoga" includes : (a) Psychic change, (b) Spiritual change and (c) Supermental Transformation. Sri Aurobindo has summarised these in "The Life Divine" (1980) in the following words :

There must first to be the "*psychic change*", the conversion of our whole present nature into a soul-instrumentation, on that or along with that there must be the "*Spiritual change*", the descent of a higher Light, Knowledge, Power, Force, Bliss, Purity into the whole being, even into the lowest recesses of the life and body, even into the darkness of our subconscious, last, there must supervene the "*Supramental transformation*"— there must take place a crowning movement, the ascent into the supermind and the transforming descent of the Supramental consciousness into our entire being and nature," (1960, p. 790). A brief explanation of each of these is as follows :

1. *The Psychic Change* : Sri Aurobindo says, "It is only

when man awakes to the knowledge of the soul and feels a need to bring it to the front and make it the master of his life and action that a quicker conscious method of evolution intervenes and a psychic transformation becomes possible." (The Life divine 1960, p. 797) Sri Aurobindo has indicated four ways to acquire this awareness. These are :

First, the use of thinking mind, which leads to an impersonal realisation of the Supreme Truth, Good, Beauty, Delight, and Purity. "(Ockham, p. 138). This gradually leads to the development of mind to be high mental thinker, spiritual sage, and the beginning of a direct experience beyond abstract thought. At this stage, the mind is detached from all particular beings and is aware of the unchanging self, formless, infinite and the nameless absolute, excluding all dualities, like pleasure and pain, happiness and sorrow, life and death, and so on.

The second approach to the direct control of soul is through the heart, "when the mind goes beyond impersonality to the awareness of a Supreme Personal Being and attains the love of God and all creatures." (op. cit., p. 803).

The third technique of psychic transformation through Integral Yoga is by the use of pragmatic will which involves the elimination of the ego and its motives of desire under the guidance of a "force or presence acting within and moving or governing all actions and personal will is surrendered to or identified with that greater Truth-will." (Ibid.).

Finally, to complete the psychic change, a shift of consciousness from the external world to the inner world is essential. This leads to the elimination of the individual ego and a contact with the Divine Soul within is established. Under the guiding light on the Divine Soul the conscious being achieves readiness for higher spiritual experiences.

2. *The Spiritual Transformation* : According to Sri Aurobindo, "The psychic being, the Self or Divinity within us, must be completed by an opening upwards to a Supreme spiritual status of higher existence" (1960, p. 809). This opening of the psychic being

to the higher existence involves the spiritual transformation in which "what happens is an opening of vision to something above us or rising upwards to it or a descent of its powers into our beings. What we see.....is an infinity above us" (1960, p. 810). This leads to the formation of a new consciousness having greater vision, truth, wisdom, which go beyond the distortions and ignorance of ordinary life. "At this stage immortality is no longer just a belief, it is an awareness of the Divine Soul." (Ockham, 1977, p. 141).

3. *The Supermental Transformation* : According to Sri Aurobindo the third step for the attainment of integral knowledge of the soul is supramental transformation or the descent of the Divinity in man which is Divine above. For the descent of the Divine into man, Sri Aurobindo has laid down three conditions :

First, man as a mental being must become aware of his inner processes and the law of his being. This can be achieved by being free from the slavery of external environment and becoming master of our energies.

Secondly, for the supramental transformation a conscious obedience to the Spiritual Truth, or "the surrender of the whole being to the light and power that come from the Supernature" (Sri Aurobindo, *ibid.*, p. 826) is also essential.

Thirdly, for supramental transformation to occur the unification of the whole being around the Divine Soul or Self and opening fully to the cosmic consciousness is also essential. This stage is completely foreign to human mind in its present form. According to Sri Aurobindo for this to happen the subconscious and unconscious in us must become conscious of and open to the higher Truth.

This supramental transformation takes place through a "stair way of five main ascents, each with its high level of fulfilment." (Sri Aurobindo, *ibid.*, p. 833). These ascents are :

Higher Mind : It begins to emerge when the individual develops a unitarian sense of things, The Higher Mind acts on a priori Knowing of an eternal wisdom in the universe based on higher ideals instead of empirical knowledge acquired through sense experience.

Higher Mind does not depend on a system of conclusions from premises.

2. *Illumined Mind*: It is called "A mind no longer of Higher Thought, but of spiritual light" (Sri Aurobindo, 1960, p. 839). Illumined Mind works by higher vision where—as the Higher Mind works by thought. Illumined Mind imparts to the Higher Mind a direct inspiration and imparts sight to the heart, spiritual energy to feelings and emotion, gives to life a spiritual urge and to the physical a spiritual sensation. This is the notion of the 'Mystic'.

3. *Intuitive Mind*: It involves Higher perception which is more than sight and thought but in human mind it is subject to an inference by the reason which strives for intellectual seeking only. Intuitive Mind has been endowed with four potentialities by Sri Aurobindo. These are :

- a. Power of revelatory truth seeing.
- b. Power of inspiration or truth hearing.
- c. Power of truth touch or immediate seizing of the significance.
- d. Power of true automatic discrimination of the orderly and exact relation of truth to truth.

In short, "Intuition can perform all the actions of reason including the function of logical intelligence, which is to work out the right relations of things and the right relations of ideas with ideas, but by its own superior process and with steps that do not fail or falter" (Sri Aurobindo, 1960, p. 843).

Ockham opines, "Intuition can transform the mind, heart, life, and physical consciousness to the integrality of itself and change the entire consciousness into the stuff of intuition." Whether this integration is total in us depends upon the extent to which we allow the intuition to penetrate the subconscious and the unconscious" (1977, p. 150).

4. *Overmind*: It Starts to manifest when Intuition is stabilised. Overmind is a power of universal consciousness and a principle of "global knowledge which carries in it a delegated light from the

supramental gnosis". (Sri Aurobindo, 1960, p. 844). In Sri Aurobindo's view, the following are the signs of the Overmind descent :-

- a. Subordination of the predominance of the centralising ego-sense;
- b. Loss of the ego-sense in largeness of being;
- c. Abolition of the ego-sense;
- d. Emergence of a wide cosmic perception.
- e. Establishment of a boundless universal self and movement.

Ockham writes, "Taking the place of the ordinary uncentered diffusion, the universe is experienced in or as oneself. The self here is not the ego, it is an extension of a free self-conscious identification with the unity". (1977, p. 151).

Overmind represents the last consummating movement of the spiritual transformation taking over the Intuitive mind, Illumined Mind and the Higher Mind and raising their actions to the highest plane. It adds to them a universal conscious force, a harmonious knowledge and delight of being. In spite of all this, transformation of the being by the overmind does not signify the last stage of the spiritual evolution.

5. *Supermind* : It is the direct manifestation of a dynamic transcendence. The overmind prepares the ground for the transcendence into the Divine by upgarding the consciousness to the point of a vast universality and cosmic consciousness by opening the doors of the spirit and willing the soul to emerge from consciousness into the transcendence. The overmind descent cannot entirely transform the inconscience, it only transforms the conscious being in the man into its real self and imposes that upon the ignorance illumining it into cosmic truth and knowledge but still a basis of Nescience remains. The Salvation from the inconscience can only be completed by the accomplishment of the descent of the supermind into the world.

The true transformation takes place when we are "steeped in the spiritual principle" and all of our movements are spontaneous

and harmonious. The entry of the higher powers into the inconscience does not eliminate the basic "blind opposing necessity" and these powers are subjected to the law of nescient substance in which life is set with death's claim, Light with shadow, Spirit with limitations, Demarcation by incapacity, and Energy with inertia. Yet there is a truth behind these negations and only the supermind can solve them by its ability to reunify all the opposites.

With the emergence of the Supermind, the human being is transformed into Gnostic Being and nature into Supernature, The Gnostic individual will act in total awareness and harmony with the true self and the difficulties such as we now feel would never arise. The ego of the Gnostic individual is transformed to the extent that all barriers between himself and others disappear giving place to the Gnostic Unity and the Divinity.

PRACTICAL STEPS INVOLVED IN INTEGRAL YOGA

Sri Aurobindo has prescribed the practice of steps for the successful transformation of the individual to a state in which human and Superhuman merge in each other and a state of perfect tranquility free from all conflicts is achieved. A brief description of these practices is being given here :

1. *Dhyana* : In the scheme of the Integral Yoga, Dhyana involves a sort of "systematic desensitisation" from the external stimulation and the ideas emanating from it. According to Sri Aurobindo in the state of Dhyana, one should act as an undetached perceiver of the ideas as coming from outside. Gradually the flow of ideas disappears and a state of complete calm and peace is established. No particular posture has been prescribed for Dhyana. Any comfortable posture, even with eyes wide open is recommended. However, closing the eyes during Dhyana facilitates the establishment of the thoughtless calmness of mind.

2. *Concentration* : It is a sort of auto-suggestion stage in which the individual concentrates on the Divine Light. It may be any form of object like some deity or just without any specific form. The ordinary mental state of confusion vanishes and the person feels relaxed,

3. *Inspiration* : This is an urge, an undying urge for the Divine to descend into the individual. It has been defined as a flame that rises higher and higher to call the Supramental force to descend into the individual and to guide all his actions and behaviour,

4. *Renunciation of all Ego-demands* : For the ascent of the soul into the Divine and descent of the Divine into the human soul all demands of the ego are, to be denounced. Sri Aurobindo advises that no precondition should be laid down for the realisation of the Divinity.

5. *Complete surrender to the Divine* : In order to feel the working of the Divine power one must surrender completely with the feeling that the Divine power is working in him and through him. The sense of being doer must not be there but a feeling of being an instrument of the Divine Will should prevail. Then and only then the Divine or Supramental force will be felt as descending on the earth, nature guiding all the events of nature and the human life.

To conclude, Integral Yoga, as outlined by Sri Aurobindo, is a technique of behaviour modification (Transformation for a better mental health as defined by modern psychologists and psychiatrists.

The scheme of Integral Yoga also fits in the "Hierarchy of Needs" model of Maslow (1954) in which self-actualisation has been declared as the final goal of the individual after the satisfaction of physiological safety, love, and esteem needs. The renunciation of personal ego has been regarded as the preliminary stage in the Integral Yoga to achieve self-actualization, as in the opinion of Sri Aurobindo, ego is the source of all conflicting motives and desires which if continued for a long time, ultimately leads to mental ill-health and disorder. Renunciation of ego and complete surrender to the Supramental Force or Divine is the way to self-actualisation and stable mental health in the person as well as society.

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Tamil Vedic Conception of Personality

S. Narayanan *

At least three points of views are expressed by historians on the origin of the Dravidians. A few contend that Dravidians originally lived all over India but migrated to the South India. Others hold that Dravidians are only a population migrated to India from other countries. Still others suggest that Dravidians were the natives of Tamil Nadu since ancient times. However, consensus prevails among the scholars with regard to the richness and greatness of civilization and culture achieved by the Dravidians atleast some 4000 years ago.

Innumerable are the scholastic achievements of the Dravidians. In ancient times superstitious public used to float the scholastic records of ancient scholars in rivers, ironically, as a means of worshipping the Goddess of learning for several centuries. Because of such ignorant practices and the poor storage, countless valuable records of scholarship have got lost in time. Presently, only a limited number of the original records of the Dravidian seers and visionaries are available.

One of the significant contributions of the Dravidian thinkers

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remains to be *Thirukkural*. The word *kural* in Tamil connotes a verse with two couplets. The prefix *thiru* stands for respect. It may be said that *Thirukkural* refers to respectable verses cast in the form of couplets. Altogether 1330 couplets are available. They are classified into 133 chapters, each chapter comprising of equal number of verses. *Thirukkural* connotes to the anthology of these verses.

The authorship of the *Thirukkural* is attributed to *Thiruvalluvar*. Whether *Thiruvalluvar*, is the name of a single person or several persons existed with the same name, is still debatable. But, it is unanimously held that *Thirukkural* is undoubtedly the *Tamil Veda*. It is also referred to as the universal Veda and the later veda by scholars (V.V.S. Iyer, 1984).

Ancient writers desired that four subjects viz., *Virtue*, *Matter*, *Sexual Happiness*, and *Heaven* should be dealt-with in great works. *Thirukkulas*, however, confines itself to first three of the four just cited. In this manner it seeks to enquire the questions and the issues relating to empirical world. In this sense, it is quite comparable to Western Psychological traditions that address themselves only to the problems which could be empirically researched.

Thirukkural conceives the individual only in a system perspective. Firstly, the individual is regarded as a point originating from the Primordial. The nature of the Primordial is quite comparable to that of Yajur Veda (40-8). Secondly, the individual is regarded in the context of the geographical and other environments that depends upon rain. It is pertinent here to allude to the environment-oriented individual psychology contained in *Tholkappiam*, another ancient Lexicon in Tamil. The Tamil conceived environment to fall into five categories viz., Hilly region (*Kurinchi*), forests and the lands near the forests (*Mullai*), the nomans land between Kurunchi and Mullai, known as desert (*Pallai*), the fertile plains (*Marutham*) and the coastal region (*Neythal*). These regions do not represent static geography but, are regarded to be dynamically changing ones under geographical and other related forces. The people living in each environment are attributed with varying personality. For example, an individual in Marutham will duly and warmly receive any stranger as if he is related to the newcomer already and treat him offering food and comfort. But, when the same region, by

chance changed into Palai, the very same hospitable individual would turn into a decoit and loot the passers-by, and would even attempt to derive sadistic pleasures in inflicting pain on an innocent poor traveller. The conception of personality-environment interaction seems to be in line with (*Thirukkural's* system approach.

The third force conceived in the system perspective of *Thirukkural* refers to the freedom and bondage of the human being in the world in terms of fate. It emphasizes that the system characteristics preordained in themselves act as the limiting factors for achievement in life.

The 3rd and the 4th chapters of *Thirukkural* atress the greatness of individuals who have renounced sense enjoyments and live a life of discipline, and the righteousness respectively. These chapters from the prefatory chapters to Book I of *Thirukkural* which focuses on meta-orientation. Hence, it may be validly inferred that the traits expressed and emphasised in the rest of the chapters in Book I, may be regarded to constitute the characteristics of the renounced and the righteous.

A content analysis of the couplets contained in Book I reveals that the following personality traits may be regarded to constitute the renounced and the righteous.

1. Home adjustment
2. Adjustment between Life-partners
3. Upbringing the children in home; parent-child adjustment
4. Love (in general, not confined to man-woman love)
5. Hospitality; concern for others; relatedness to others
6. Warmth in speech
7. Gratitude; sentiment
8. Uprightness; objectivity
9. Self-control
10. Conformity (social)

11. Non-desiring of another men's wife
12. Forgiveness
13. Non-envying
14. Non-coveting
15. Refraining from slander
16. Refraining from vain speaking
17. Fear of evil doing
18. Complaisance
19. Charity
20. Glory (seeking glory)
21. Mercy (being merciful to others)
22. Abjuring of flesh-meat
23. Tapas (doing tapas)
24. Imposture (abhorring imposture)
25. Abstaining from fraud
26. Truthfulness
27. Abstaining from anger
28. Non-injuring
29. Non-killing
30. Knowing the vanity of all things
31. Renunciation
32. Realization of the truth
33. The killing of desires

The list expounded suggest the significant personality traits found among people. The first 30 traits are attributed to well adjusted individuals in family life. The last three traits are attributed to superior individuals who renounce the wordly life. It is plausible the traits lead to a meta-orientation among individuals.

A further examination of the traits would impress that all the traits mentioned are but behavioural traits. It is possible to operationalise the traits in terms of behaviour which could be subjected to objective observation and experimentation. The meta-orientation herein suggested closely resembles the psychology of the Being elaborated by Marlow. Possible the cluster of traits contributing to meta-oriented personality construe self-actualization and the supra-meta-orientation construes self-realization in its absolute sense.

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Psychological Understanding in Jainism

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Psychological content and processes have been the integral part of philosophical deliberations in Indian traditional literature. The present paper attempts to explore a few meaningful psychological contents available in Jain philosophy.

Like Buddhistic philosophy Jain philosophy does not consider God as a creator of this world. However, Godness can be achieved by any person through some prescribed ways. The human beings possess tremendous capacity to achieve the highest goal (Mukti). In most of the Indian thoughts including Jain literature man has been considered as a spiritual being, with a single and ultimate goal of life to attain *Nirvan*. The path of *Nirvan* has to be searched out individually in the midst of the disturbances of the present life. Although the detailed procedure to find out this path is available in literature and with the practicing saints the benefit of these can only be attained by few persons due to past karmas of the present and past lives. Jaina philosophy believes in the continuation of life and transmigration of the soul. Jain philosophy has pointed a detailed description of nature of knowledge, the psychological processes

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involved in attaining/non-attaining the knowledge, and the details of the day to day duties of the 'Grahasth' and 'Sanyasis'. As a result of the continuity of life, living beings possess the virtues as well as the vices, 'Punyas' and 'Paps'. The soul contains atoms of these pap and punya karmas which in a predetermined order decide the fate of the individuals. By the processes of *Asrav* and *Sanvar* the soul accumulates or gets rid of these particles. The finest and the ultimate pleasure of life is to purify the soul by getting rid of *Pap* and *Punya* karmas.

Thus behaviour of the person is governed by the structure of the soul person possesses. This super structure is dictated and subsequently reshaped by the sub-structures viz, *Manas*, *Buddhi*, *Sharir* etc. The inner control of *Manas*, *Buddhi*, and *Sharir* is required to follow the prescribed path. The degree of control gradually develops by observing the duties in day to day routine such as worship of gods and Saints, *Samayik* (Dhyan), *Swadhyaya*, and *Sanyam*. In addition to routine the familyman (Jain *Grahsth*) is supposed to observe 5 *Anuvritas*— which are— *Ahimsa*, *Satya*, *Asteya*, *Prahmacharya* and *Aparigrah*. These *Vritas* and daily routine help in creating faith and confidence in the person so that he can follow the salvation path. One should try to follow the methods of self control which include *Vag-Gupti*, *Kaya-Gupti* and *Manogupti* and rule of conduct— *Irya* (walking), *Esna*, (accepting), *Adana-nikshep* (settling down) and *Utsarg*. Thus this careful observation helps the person in controlling the passions which are : anger, pride, deceit and greed.

The passions are supposed to lead the individuals away from the path of salvation. Also this helps in the control of emotions such as *Krodha*, *Mada*, *Maya*, *Lobha*, laughter, liking, disliking, *Soka*, fear, disgust and sex.

By observing the above mentioned methods and rules one will be able to proceed on the path of salvation, not all of a sudden but gradually in different stages. These 14 stages are known as 'Punsthān'.

There are three cardinal principles of attainment of salvation— *Sama darshan*, and *Charitra*, i.e., right perception, right knowledge and right conduct. For attaining *right darshan*, *Gyan*,

Charitra, there is a logical system known as '*Syadvad*' which states the multiple aspects of events, relations and objects. This principle emphasizes the role of context in perception. One can develop the ability of perceiving the multiple aspects and thereby knowing then the unobservable. Because of this inherent potential in the individual one can attain the knowledge which can be classified into 5 categories in order viz., *Sruti gyan*, *Mati gyan*, *Awadhi gyan*, *Manprayhar gyan* and *Kewalgyan*. The last is the supreme knowledge leading to 'Nirvan'.

Thus like many other philosophical systems, Jain Philosophy deals with the concept of soul, Dharma and salvation and thus it is prescriptive (normative) in its essence. All these philosophies agree on a point that human being in general is self actualizing being, however, the mundane activities allured him causing his involvement in temporary pleasures which produce further emotions and dissatisfaction and attainment of highest state of pleasure to himself and happiness to others with whom he interacts is only possible if he follows the prescribed rules of Dharma and practices as suggested by our saints. Contrary to western psychology Indian Psychology provides a control over environment through self-control and thus behaviour modification techniques of Indian Psychology seem to be much more effective and enduring.

Some of the concepts, such as intelligence, have been described in such details that their operational definitions and empirical varifications seem to be possible. Intelligence according to Jain philosophy contains of factors viz., desire to listen, listening, grasping, memorizing general knowledge, knowledga of substance and knowledge of the essence.

In brief it can be concluded that an alternative model of psychology can be developed with the help of the above mentioned concepts after a careful redefinition of each of them and a workable methodology for investigating them.

Abnormal Psychology in Ayurveda

*Dr. Kishore Chandiramani**

AYURVEDA AND INDIAN PHILOSOPHY

Pain and death are the common points where philosophy and medicine meet and strive with their respective specialized methods to overcome this nuisance affair. In India, philosophers were more inclined to solve the problem of getting ultimate liberation from all kinds of pain, particularly the pain inflicted by continuous wheel of death and rebirth. However, medicine is more concerned with the elimination of mental and physical pains. It does not mean that the fields of the two are separate. It is simply a distribution of work for achieving a common goal.

In India, philosophy and medical science have developed with the same motto. It is, therefore, we find that Ayurveda is largely related to Indian philosophy. The spirit of the darsanas is the fundamental basis on which this science of Ayurveda has developed and an Ayurvedic scholar cannot hold himself aloof from Indian philosophy.

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ORIGIN OF TRADITION OF AYURVEDA

The lineage of Ayurvedic tradition has two distinct phases (1) Divine lineage, (2) human lineage.

Divine lineage— There has been a tradition in ancient India that origin of all knowledge is mostly attributed to Brahman. From Brahman this knowledge of Ayurveda was received by Prajapati Daksha. From him this science came to Asvini twins. Thereafter this science came to Indra.

Human Lineage— According to Susruta, Indra taught Ayurveda to Dhanvantari, Dhanwantari transmitted his Knowledge to Susruta along with his six companions and Bhardwaja. It was further transmitted to his disciples viz., Agnivesh, Bhela, Jatukarni, Parasara, Harita and Ksharapani.

Ayurveda has a specific place in Indian Philosophy. It was directly and ultimately connected with Samkhya and Vaisheshika physics and was probably the origin of the logical speculations subsequently codified in the Nyayasutras.

SIMILARITY IN THE AIMS OF AYURVEDA AND DARSHANAS

Broadly speaking, the basic aims of the Ayurveda and darshanas are similar i.e., "Dukhanivrtti." The enquiry of Samkhya deals with the methods to alleviate the impediments caused by the 'triad of pain'. With the highest motto of Prajahit or Lokahit, the great sages, have expounded this noble science of Ayurveda. While describing 'Vyadhi' (disease) Susruta counts the triad of pain i.e., intrinsic, extrinsic and superhuman pain, showing thereby that Ayurveda is not limited to the physical and mental miseries only.

NATURE OF MIND IN AYURVEDA

It is always interesting to probe into the mystery of Manas (Mind). The dispute of mind versus matter or body had been very prominent in the West.

A. CONTROVERSIES REGARDING PHYSICAL NATURE OF MIND

It is an old controversy and the psychologists of today have

also not reached the stage where the issue of (physical or nonphysical) nature of manas can be decided once for ever.

Besides a few, all Indian schools have universally ascribed to the existence of the three factors viz., Atman, Manas and Sarira (physical body). Vedanta metaphysics leads to the conclusion that manas is physical because it regards that internal organs (Manas, Buddhi, Ahankara and Chitta) are also physical. They arise from the five subtle elements collectively with the excess of Sattva.

Ayurveda, while laying the concept of manas has kept into consideration the Vaisheshika and Samkhya schools. Charaka says that manas is one of the nine 'Dravya'. Charaka has defined dravya as that which is the substratum of action and qualities and is the co-existent cause.

B. A COMPARISON WITH MODERN BEHAVIOURISTIC VIEW

Ayurveda can be understood in the context of modern approach of explaining all psychological activities within the neurophysiological processes of human body. Behaviourists have reduced the functioning of mind to the level of mechanistic model of stimulus and response, and the reward and punishment as chief motivating force. Even Freudian psychology subscribes to the psychic determinism theory. The Ayurvedic principles are more near to the Holistic. Humanistic model and self has been viewed as self activating organism. Charaka says that life denotes the Samyoga (annexation) of Sarira (body). Indriya (conative and cognitive organs), Sattva (mind) and Atman (Soul).

C. MIND AS CONSTITUTED OF THREE GUNAS

The theory of Trigunas of Samkhya has been liberally utilised in Ayurveda in framing its philosophical concepts and in formulating the applied fundamentals of the human constitution, psychic personality and in the treatment of psychological diseases.

The three gunas described are Rajas, Sattva and Tamas. These three gunas are the components of patterns of the primordial matter (Prakriti).

D. PSYCHIC IMPORTANCE OF TRIGUNAS

It has been described that *manas* is immensely related to *trigunas*. There are reasons to believe that the concepts of *gunas* is particularly meant to indicate the psychological constitution.

Sattva is in the nature of truth and virtue in various forms such as purity or transparency, lightness, love, bliss, renunciation, contentment and the like.

Rajas is in the nature of construction and expansion in various forms such as production, acquisition and the like.

Tamas is in the nature of ignorance and delusion in various forms.

CONTROVERSY REGARDING THE LOCATION OF MIND IN HUMAN ORGANISM

There has been a controversy among the scholars of east and west regarding the seat of consciousness (*atman*). The two chief organs i.e., *Hridaya* (heart) and *Mastiska* (Brain) had been the centre of discussion.

Plato opined that brain and spinal cord are the conductors of vital forces and on them the soul acts. Aristotle on the other hand, inclined to impress that the heart is the chief source of consciousness. While Descartes said that the seat of consciousness is located in the pineal gland.

In India with the development of Hathayoga sect and Tantrika methods of Yoga this controversy came to surface.

In Ayurvedic literature the word *Hridaya* is used in the sense of *Mastiska* (brain) and in the context of psychological descriptions attributed to *Hridaya* in Ayurveda should be inferred to be belonging to brain itself and not to the heart.

HRDAYA IS SEAT OF MANAS IN AYURVEDA

In *Amarakosa* and *Ayurveda* the words *citta*, *hrdaya* and *manas*

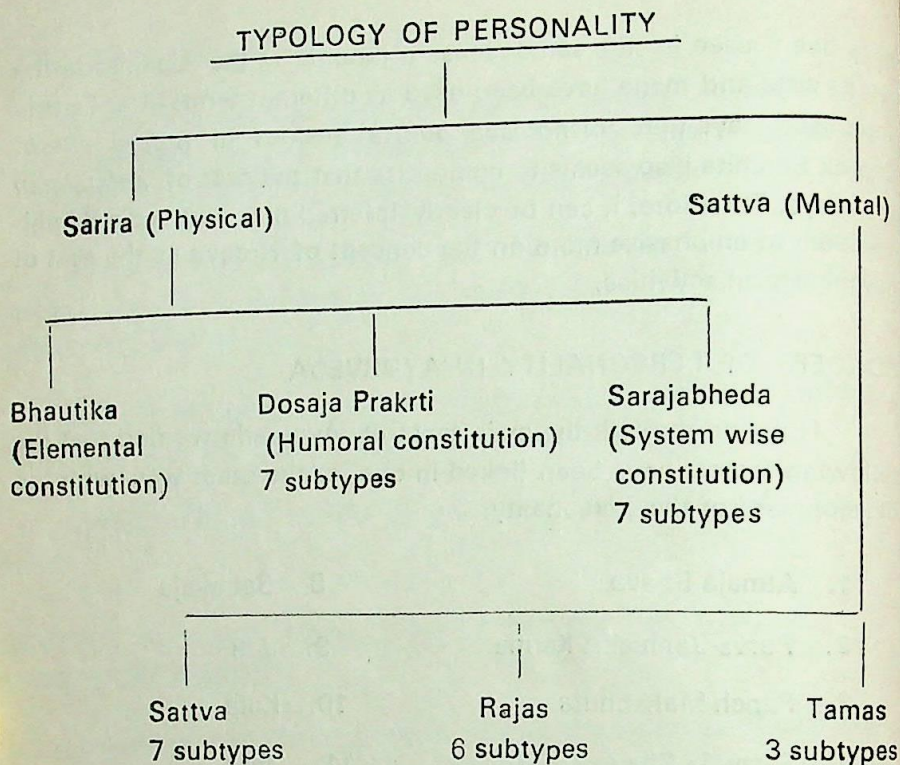
have been used in the same sense although in the *Upainsada* the words *citta* and *mana* have been used as different terms. The *Taittiri-yopanisd* says that '*manomaya purusa*' resides in *hrdaya akash*. *Charak Samhita* also seems to emphasise that the seat of *antaratman* is *Hrdaya*. Therefore, it can be clearly inferred that Ayurvedic *Samhitas* seem to emphasise more on the concept of *Hrdaya* as the seat of psychological activities.

CONCEPT OF PERSONALITY IN AYURVEDA

If we go through the main texts of Ayurveda we find that the following factors have been linked in one or the other way with the development of the personality.

- | | |
|-------------------------|---------------------|
| 1. Atmaja Bhava | 8. Satmyaja |
| 2. Purva Janmakrt Karma | 9. Jati |
| 3. Panch Mahabhuta | 10. Kula |
| 4. Sattvaja Bhava | 11. Desa |
| 5. Matrja Bhava | 12. Vayas |
| 6. Pitrja Bhava | 13. Kala |
| 7. Rasja Bhava | 14. Pratyatmainyata |

The application of knowledge of human personality in the field of diagnosis and treatment is the original contribution of Ayurveda. The clinical and therapeutic utility of the knowledge of *Prakriti* have been vividly described by *Charak* by saying that patient should be examined from the view of *prakriti* (constitution of temperamental aspects), *Vikrti* (Pathological conditions), *Sara* (tone of systems), *Samhanana* (compactness), *Pramans* (proportions), *Satmya* (idiosyncrasy), *Sattva* (psychic and emotional temperament), *Ahara-sakti* (capability of digestion and intake of food), *Vyayama shakti* (capacity of physical work) and *Vayas* (age). This is known as *Dasa-vidha Atura-Pariksha* in Ayurveda,



IDEAL HUMAN PERSONALITY IN AYURVEDA

According to the Indo-Aryan tradition of living the aim of life is generally described four-fold, comprising Dharma (righteousness), Artha (wealth), Kama (pleasure) and Moksha (liberation). The achievement of these fourfold aim constitutes full living. Every thought of Indian philosophical school has laid down structural and functional landmarks of the ideal human personality. According to Ayurveda for a healthy person it is necessary that the sense organs should be clear, the activity of mind should be normal and thirdly the most important of all is the spiritual health.

THE CONCEPT OF IDEAL HEALTH -

Susruta while defining health laid the following characteristics to it :

1. Samadosa — the equilibrium of the body humors
2. Samagni — uniform healthy digestive system

3. Samadhatu — normal in body tissues
4. Malakryas — normal process of excretion
5. Prasannatmendriyamana — whose function of mind and soul are healthy and happy.

DISEASES AND THEIR CAUSES -

Ayurvedic concept of disease is both mental as well as physical. Charak regards that Manas (mind) and Sarira along with the indriyas are the adhishtana of Vedana. Manas has been regarded as the asya (substratum) of rogas along with Sarira.

Ayurveda has defined vyadhi (disease) as morbid action of Dosas, Dhatus and Malas.

CAUSES OF DISEASES

1. Incompatible correlation of Indriyarthasamyoga, Parinama and Prajnaparadha volitional transgression :
 - A. *Asatmendriyarthasamyoga* - i.e., the deficient, excessive or perverted use and incidence of senses i.e., the five organs of senses and five organs of action.
 - B. *Prajnaparadha* - i.e., the perverted use of mind and intelligence. It is the fault of understanding or volitional transgression.
 - C. *Parinama* - i.e., the deficient or excessive or perverted incidence of the season.
2. The intrinsic causes of diseases -

When there is a morbid interaction between the initial dosas and the dhatus (body tissue) the diseases are produced. Therefore, it can be said that dosas (humors) are the intrinsic causes of the disease.

OTHER CAUSES

Susruta regards diseases of four kinds viz.

- A. Agantuka – diseases caused by traumatic factors
- B. Sarirka (Somatic) diseases – happen due to the use of deficient, perverted or excessive food.
- C. Mansik roga – (Psychic diseases) – are caused by psychic and emotional dosas like Kama, Krodha, Bhaya, Harsa, Visada, Irsya, Manodainya, Iccha, Dvesa etc.
- D. Svabhavik – are hunger, thirst, old age and death.

CLASSIFICATION OF PSYCHIATRIC DISORDERS IN AYURVEDA :

Although manas rogas have been put in a separate category of classification yet the mental diseases mentioned in Ayurvedic Samhitas are not found regrouped or reclassified and they are found scattered in the literature. All the mental diseases available in Ayurveda are classified in the following groups :

1. Diseases primarily with mental origin having predominant mental symptoms —
 - (i) Unmad (insanity)
 - (ii) Prajnaparadhan
 - (iii) Dhrtinash
 - (iv) Smrtinasa
 - (v) Emotional disorders like Kama, Krodha, Lobha, Bhaya, Soka, Chinta etc.
2. Diseases primarily with mental origin having predominant physical symptoms :
 - (i) Apasmara (epilepsy)
 - (ii) Aptantraka (hysteria)
 - (iii) Bhayaja and Sokaja Atisar
 - (iv) Nidranasa (Insomnia)
 - (v) Kamaja
 - (vi) Sokaja, lyash

3. Diseases primarily with physical origin having predominant mental symptoms :
 - (i) Mada (drug addiction)
 - (ii) Atatvabhinivesa
4. Diseases primarily with physical origin having predominant physical symptoms :
 - (i) Sanyasa (Coma)
 - (ii) Murcha (fainting)

GENERAL METHOD OF TREATMENT OF MENTAL DISEASES :

The method of treatment in Ayurveda are generally classified into three groups. Charaka and Vagabhatta primarily classified them into the following three groups.

I Daivavyapasrya (Divine treatment – by faith)

The Atharvaveda literature is full of faith treatment and Ayurveda is a descendant of Atharvaveda. The Daivavyapasrya is concerned with all the unknown circumstances which are beyond the purview of reasoning. The following treatment in the shape of good deeds is recommended for such diseases.

1. *Mantra* – In Harita Samhita some specific mantras like Bhutavesh mantra, Avesa mantra have been mentioned. He has described special mantras for the treatment of mudhgrah.
2. *Mani* – The touch of precious stones and gems are regarded to exert their influence on the health and wellbeing of individuals.
3. *Mangala* – Benediction or the influence of auspicious ceremonies in obtaining the blessings of others.
4. *Bali* – Practice of self-denial and sacrifice.
5. *Upahara* – Feeding of lower animals.
6. *Homa* – It is ancient Aryan performance in which sacrifice of Ghee and fragrant disinfecting substances is accompanied by auspicious prayers.
7. *Niyama* – Practice of healthy habits and religious observations conducive to cleanliness and self control.

8. *Prayaschitta* – Atonement for evil deeds.
 9. *Upavas* – Fasting.
 10. *Pranipata* – Submission.
 11. *Ausadha* – Contact or mere touch of some potent herbs worn as amulets.
 12. *Yatragamana* – Visiting sacred places of pilgrimage, includes religious rites.
- II. *Yuktivyapasrya* – (Scientific therapy upon reasoning/Physiological and Pharmacological treatment.
- A. *Panchkarma* – There are five karmas which are used to drive out the vitiated dosas from body. These are Vasya (Cleaning nasal/passage), Vamana (vomitting), Virechana (purgation), Niroora vasti (enema) and Anuvasna vasti [eating oil, ghee etc.]
 - B. *Symptomatic treatment* – Treatment of insomnia by oil massage, bath, meat juices, special diets, medicine.
 - C. *Tranquillizing Preparations*.
 - D. *Specific treatment* – Like antidepressant and antidelirium drugs of Brahmi, Serpina, Sankhapuspi.
- III. *Satvavajaya* – (Psychological methods of treatment – Psychotherapy). – While describing the principles of treatment Charaka describes the following methods of treatment of mental diseases.
1. *Jnana* – Methods based on deeper understanding i.e., insight.
 2. *Vijnana*
 3. *Dhairya* – Patience (kind of supportive Psychotherapy)
 4. *Samadhi* – Mental equanimity.
 5. *Sadvrtta* – (following right conduct).

The Vivid Reality of Indian Psychology

*Dr. Indra Sen **

Indian Psychology is surely not a separately organised body of knowledge as modern scientific psychology is, but that is due to the fact that the Indian organisation of human knowledge has been different from the European. The Aristotelian scheme, which has determined the character of European knowledge, has followed the principle of separation of disciplines. The Indian scheme also distinguished various disciplines, but its emphasis was the unity of knowledge and, therefore, separation was not a positive and a determining motive with it. Hence psychology has figured in this scheme as intimately bound up with ethics and metaphysics. The example of the Gita can illustrate the point. The Gita, we can say, deals with the problem of life. Arjun got stuck up in a concrete situation of life and Sri Krishna sought to enlighten him on the meaning of life, the nature of existence and the right relation between the human individual and Reality. In doing so he treats the human nature, its make-up, its difficulties, the way to overcome them, achieve the right relation with Reality, do one's true duty and attain to fulfilment and perfection. Are these issues not interwoven ?

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Can a man be enlightened in life unless he is enlightened on all these issues? Supposing he was enlightened only on the make-up of his present nature, but not its place in the universe or the way of its growth, would it prove satisfying? And if the present nature is bound up with the other issues, how could he know his present nature too without knowing these.

Indian psychology lives and breathes in such an atmosphere of concreteness. Yogic systems primarily concern themselves with human personality, but they cannot leave out the metaphysics of life. Systems of Philosophy directly deal with reality, but man is an important factor in it and hence some psychology must come in and likewise in books where the greater concern is right conduct and action, psychology and metaphysics must find their due consideration.

A further fact too has much reinforced this stand. The Indian mind has had a clear attitude that, unless the ultimate is known, nothing is known ultimately. It would appear ridiculous to this attitude to affirm that we will study personality, seek to know it, but avowedly shall not concern ourselves with the Soul. It would insist, on the other hand, that we will seek to know personality and that completely, thoroughly and absolutely and that on this no limiting condition will be accepted.

Evidently, here there can be no question of a mere phenomenal or empirical knowledge of personality. The Indian standpoint will frankly say that the avowedly circumscribed knowledge of the empirical psychology is no knowledge, because it is not unconditional and therefore not universal.

If this standpoint of Indian knowledge and the right quality and form of Indian psychology could be appreciated, then the discovery of Indian psychology will not only become easy, it would, in fact, begin to strike as a vivid reality in Indian thought and life.

Let us briefly restate what Indian psychology is. It is a study of the human personality completely and comprehensively, analysing its normal make-up, discovering and devising the conditions of its

growth and delineating the quality and character of its highest status. This is what Indian psychology avowedly is. Here the theoretical and the practical, and the empirical and the ultimate combine into a unity, as is the case in actual reality. If evolution is a fact, then reality is an evolving truth. The 'is' and the 'ought' are not separate. And if reality is one then the impirical and the ultimate too are not separate. And the process of knowledge must follow closely and faithfully the original process of reality. Then alone it can have the best chance of representing it accurately. In one sentence we affirm the issue of Indian psychology like this : What man is, what he can become and how can he become that ? This has been, as it were, the foremost question that gripped the Indian mind throughout its long history and ever and again fresh answers were given to it. These have constituted the many psychological systems, each one of which has some interesting insights to contribute.

The more important psychological systems are quite well-known, though they might not have been considered by us so far as such. The Hathayoga is one, Raja yoga another, Tantra yoga the third and Integral yoga the fourth. Each one of them has a view of what personality is, what it can become and how it can become that. For Hathayoga the central fact of personality is the *Prana Shakti*, the life's dynamic force. This is normally in a state of agitation, which causes much wastage and dissipation. This Shakti has to be steadied and sublimated. That leads to an integration and heightening of personality, culminating in the attainment of a status of life, conceived by the author of the system as the perfection and fulfilment of life.

For Raja yoga not life but mind is the central and the principal fact of normal human personality. Through the integration of mind it seeks to raise the status of personality. In doing so it considers the difficulties of normal, the vagrancy of ideas, the impulsiveness of instincts and many others, and plans out methods for overcoming them. Through eight systematic stages it leads life to the status of a self-existent, illumined and delightful consciousness, which it calls the State of Samadhi, the fully gathered condition.

This exposition embodies, in particular, a fine perception, that

of the witness consciousness, the consciousness that is inwardly detached from environmentally involved activities. The pursuit of knowledge, of enjoyment of life, sensual and mental, and effectiveness in action, all receive a facilitation and help if the perceptive consciousness is in the observer's form of detachment rather than that of the actor's involvement in the action. This one perception is so crucial that it offers a wonderful key to the problem of knowledge and science, of happiness and effective action. Progressive growth of self-detachment from the environmental involvements or the growth of the witness consciousness leads ultimately, it is understandably argued, to the discovery and the attainment of the central and the integral principle of personality.

The Tantra yoga, in particular, offers one original insight of great significance. The Hatha yoga and Raja yoga recognised respectively life and mind as the central facts and sought to integrate and heighten personality through them. This is a process of extension. Tantra yoga felt that this was good, but not enough. The best in us raised and taken to the highest point of personality is fine, but this does not mean an effective transformation of all the activities and energies of life into the form and quality of their highest possibility. Its problem, therefore, was, how can life as a whole be effectively transformed? And the answer which it has given is a distinct and abiding feature of Indian psychology.

In this connection, it may be well worth recalling the position of Freud on the question of sublimation. His answer stands in sharp contrast to the above. He says sublimation is no more than the canalisation of the same energy into new directions. A substantial transformation of energy and its quality is not possible.

Integral yoga, the fourth system mentioned above, is a contemporary development of Indian psychology, which presents Indian insights regarding personality in English language and in a comprehensive systematic exposition. The author, Sri Aurohindo, has had complete benefit of Western Education and of modern knowledge and life. He has contributed well about 3000 pages and treated extensively the innumerable facets of human personality.

Yoga is to him 'advanced psychology', perhaps for the reason

that it does not limit itself to the empirical activities of the normal personality alone. It treats of these primarily to raise them quantitatively and personality as a whole qualitatively.

Yoga becomes, at his hands, an evolutionary psychology. Says he, "In the right view both of life and of Yoga all life is either consciously or subconsciously a Yoga. For we mean by this term a methodised effort towards self perfection by the expression of the potentialities latent in the being and a union of the human individual with the universal and Transcendent Existence we see partially expressed in man and in the Cosmos. But all life, when we look behind its appearances, is a vast Yoga of Nature attempting to realise her perfection in an ever-increasing expression of her potentialities and to unite herself with her own divine reality. In man, her thinker, she for the first time upon this Earth devises self-conscious means and willed arrangements of activity by which this great purpose may be more swiftly and puissantly attained."¹

Expounding the standpoint of his Integral Yoga, says he, "By the very nature of the principal Yogic schools each covering in its operations a part of the complex human integer and attempting to bring out its highest possibilities, it will appear that a synthesis of all of them largely conceived and applied might well result in an integral Yoga. But they are so disparate in their tendencies, so highly specialised and elaborated in their forms, so long confirmed in the mutual opposition of their ideas and methods that we do not easily find how we can arrive at their right union... The synthesis we propose cannot, then be arrived at either by combination in mass or by successive practice. It must therefore be effected by neglecting the forms and outside of the Yogic disciplines and seizing rather on some central principle common to all which will include and utilise in the right place and proportion their particular principles, and on some central dynamic force which is the common secret of their divergent methods and capable therefore of organising natural selection and combination of their varied energies and different utilities."²

The central principle and the central dynamic force is with him what he calls the Psychic Being. This is the evolving spiritual principle, which commands the body, life and mind of human

personality. He distinguishes the psychic being from the soul by affirming that the latter is a metaphysical substratum of personality, whereas the former is a part of the evolving personality, its centre, focus and the guiding star. To activise it and bring into the forefront of consciousness is the way to integrate life. This is an essential contribution of the psychology of Integral Yoga.

In the educational reference Sri Aurobindo says, "It is not yet realised what this soul is or that the true secret, whethet with child or man, is to help him to find his deeper self, the real psychic entity within. That, if we ever give it a chance to come forward, and still more if we call it into the foreground as "the leader of the march set in our front", will itself take up the most of business of education out of our hands and develop the capacity of the psychological being towards a realisation of its potentialities of which our present mechanical view of life and man and external routine methods of dealing with them prevent us from having any experience or forming any conception."³

The methodology followed by Integral Yoga is that of mobilising the energies of knowing, feeling and willing, the triple psychological process, through seeking for knowledge, growth of joy and conscious, purposive and devoted activity. It treats of these three lines of growth in great detail, discussing the normal conditions too at much length.

The highest aim of Integral Yoga is an integral transformation of personality, a consideration of the conditions of changing the reasoning animal life of man into a completely integrated divine life. It is in this part that it affirms judgments, which are revolutionary for our modern psychology. One is, that sex and other polarities are not final to life. Further, that the subconscious can be made conscious and then it will cease to be a mechanical sort of force acting on life. Next, that there is a realm of consciousness greater in luminosity than our waking consciousness and that its accession to normal personality can mean an enormous extension in psychological capacities. We have learned to recognise the great advantage of being able to tap the Unconscious. This is really tapping the Superconscious for normal life.

We have treated of Integral Yoga at some length. This, as a

contemporary creation of Indian psychology, can perhaps show to us the force and vitality of Indian psychology specially. And apart from the original writings of Sri Aurobindo, there is a growing expository literature and much living experience on the subject.

The Gita too has a complete psychological system of its own. We have just to consider it with the eye of a psychologist, not insisting on the assumptions and postulates of modern psychology and rather putting ourselves into a sympathetic relationship with the standpoint of Indian psychology, and we will find it easy enough to see the comprehensive psychology that it embodies. It gives the essence of the character of the normal personality when it describes it as a play of polarities arising out of the interaction of the three basic principles, those of inertia (*Tamas*), of energism (*Rajas*) and of harmony and conscious coordination (*Sattwa*). But these can be transcended and transformed and thus comes the integrated, the unified, the truly unique personality into being. It shows how the triple process of *Jnana*, *Karma* and *Bhakti*, the threefold discipline of seeking for truth, right action and love and through *Vairagya* and *Abhyasa*, rejection of the lower and continued exercise this great change can be brought about.

The same thing is stated in another form too. The normal life is governed by desire, the conative process involving want, restlessness, anxiety and one partial aspect of personality. The integrated personality will always act as a whole in each little action of it. Partial and conflicting conations must, therefore be given up in order that the integrated and whole conation may come into being.

Thus arise the principles of desirelessness, of selfless action and of surrender to the will of the Divine, the Ultimate whole of existence. It is through such identification with the whole of existence that a wholeness is achieved in personality.

These are, however, the principal psychological trends around which are woven many subordinate ideas.

We have considered above a few representative systems of Indian psychology. Besides these, there are many others, less known and less important. Apart from the systems there is a comprehensive treatment of sentiments and emotions in the works of literary criti-

cism. The Upanishads have contributed that celebrated Kosha or sheath theory of personality. And then there are lots of particular insights in the wide literature of philosophy and religion.

In the face of all this, it is not possible to feel ambiguous about the existence of an Indian body of psychological knowledge. We must however, re-discover it, reorganise it and make it available to Modern Psychology.

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The Concept of Mental Health in Ayurveda & Yoga

Avneesh Singh *

The history of Indian therapeutics goes back to the Atharva Veda which is considered to be the base of the Ayurveda. Not only the conditions of mental health but also some devices to gain it are prescribed in the Atharva Veda. Dr. H G Singh's explorations in the field of ancient Indian Psychotherapeutics are excellent. He says, "According to the Atharva Veda energetic Atma is essential not only for mental health but for the survival of life too. Different devices in many Mantras have been prescribed to increase Atmic power. To gain Atmabal, the first thing is to increase knowledge. The other things are sacrifice, self control and sweet speech."¹ So in view of Atharva Veda energetic Atma i.e., inner self or Psyche is an essential condition for mental health and the devices to achieve it are to gain perfection in knowledge and improve social transaction through self control and sweet speech in behaviour. Thus the conceptual outcome are the energetic psyche and pleasant social behaviour. Charak the foremost Ayurvedic exponent considers human personality to be a functional whole but for therapeutic

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purposes it is divided into two : composed of soma (Body) and psyche (mind). The body and that which is called the mind are both considered to be the abodes of diseases, likewise of well being, their concordance is the cause of well-being (Sut./1/54.).² The disease may start either from body or mind but in the long run the other part also gets effected and diseased (Sut./19/7.). So the human personality has two sides : physical and mental. Since our field is psychological so we shall confine to the mental side of personality. The same Atharva-vedic three-humours (Vata, Pitta and Kapha) theory of the body constituents and the three gunas theory of mind constituents are adopted by Charak.

Mental personality is composed of Sattav (pure), Rajas (passionate) and Tamas (ignorant) gunas or qualities. The Sattav is considered to be pure and without any taint. The Rajas is passionate and erotic and the Tamas is ignorant and destructive (Sha./5/36). These three gunas keep a certain equilibrium among themselves and that is normal personality. But when they loose this equilibrium and become inharmonious in some degree, it is abnormality.

Out of these gunas Sattav never gets corrupt. According to Sha./3/34, there are two vitiating elements namely Rajas and Tamas, so the abnormality concept in Aurveda is a matter of deviation in degree. It is like what we found in the Atharva-veda and is also in line with the modern psychological concept of abnormality.

Thus mental health means optimal equilibrium in the mental constituents — Sattav, Rajas and Tamas. The same holistic view has been expressed by Susrut in a more practical and applied from in this manner.³

समदोषः समग्निश्च समधातुमलक्रियः ।

“प्रसन्नात्मेन्द्रियमतः” स्वस्थ इत्यभिधीयते ॥

“The person who has equilibrium in body constituents (Vata, Pitta and Kapha), fine digestive system, perfect inner harmonal secretions and outer excretions and whose Atma (self), Mana (Mind) and the

senses are in a wellbeing state — is considered to be a healthy one."

Thus S2srut has taken into consideration the health of the whole personality. According to him the person, whose Atma (Soul or psyche), senses and Mana (mind) are in a state of wellbeing is mentally healthy. Some other scholars of Ayurveda such as Vagbhatta⁴ and Kashyap have also emphasised the feeling of wellbeing as the essential condition of mentally healthy personality.

Taking up Yoga, the so called advanced branch of Indian psychology we find that existing from the times of Vedas the word Yoga has been used in multifarious ways. Out of these it can be defined in two ways — general and specific. In general literal sense Yoga means union or connection. It also denotes any means or ways by which something apart is achieved or united with. But Yoga in specific meaning came into existence in about 2nd century B.C., by the existence of 'Yoga Sutra' of Patanjali and now Yoga specifically means the system of 'Chitta Vrittinirodh' or inhibition of the functions of the mind.⁵

According to broad definition there are innumerable Yogas, as there are ways of union. But most important are Hatha, Raja, Gyan, Bhakti, Karam, Mantra, Tantra, Laya, Jaina and Buddhist yogas.

Out of these schools only Hatha Yoga and Raja Yoga have been most popular and Raja Yoga assimilates the best of Hatha Yoga. The only approach of Raja Yoga of Patanjali being directly psychological is of utmost interest to the seekers of psychology. Later Yogies of the Patanjali school widely applied Yoga to solve the problems of human behaviour and here the approach of Yoga i.e., Raja Yoga towards abnormal human behaviour is being seen.

Human personality according to Yoga is composed of five sheaths or Koshas.

1. Annamaya (Bodily)
2. Pranmaya (Vita Breath)
3. Manomaya (Mental)
4. Vigyanmaya (Knowledge)
5. (Anandmaya (Blissful soul)

These five sheaths can further be divided into two categories as Sthool Sharir (physical body) comprising Annamaya Kosha and Sookshma Sharir (subtle body) comprising the rest four i.e., Pranmaya, Manomaya, Vigyanmaya and Anandmaya Koshas.

The Annamaya Kosha is related to the bodily requirements like food and drinks. The second sheath Pranmaya Kosha comprises Pranic (vital life) energy and has both qualities of grossness and subtleness. The Manomaya Kosha is psychic sheath of all conscious and unconscious dispositions and is generally the subject matter of psychology. The Vigyanmaya Kosha is the sheath of learning and knowledge which a person attains during his life time. The fifth sheath is Anandmaya Kosha which is pure blissful soul.

All the five sheaths (systems) combined make a personality and they are most vital constituents of human personality. They have their own important contributions in personality make up. They effect each other and work in combination and the human behaviour as such is the result of their unified functioning.

The healthy personality means the healthy state of these components or layers (Koshas) for the attainment of which 'Astang Yoga' i.e., eight stage yoga is prescribed.

यमनियमासन प्राणायामप्रत्याहार धारणाध्यान समाधयो ष्टांगानि ।

Patanjali Yoga Darshan
Sadhana Pada/29

"Yama, Niyam, Asana, Pranayama, Pratyahar, Dharna, Dhyan and Samadhi are the eight limbs (Ashtang)".

The practice of Yama and Niyama promotes social health, the practice of Asana promotes bodily health, the practice of Pranayama promotes health in vital respiratory system, the practice of Pratyahar promotes healthy mind and the practice of Dharna and Dhyan promotes health in knowledge (dispositional) part of mind.

The Pratyahar which is purely psychological and at the same time very advanced, is the withdrawal of mind from all senses. Practically it is complete mastery over all senses. It is done in two ways

i.e., neither the senses should be affected by the stimulus nor they should disturb the mind by their sensations. But Pratyahar is not the incapacity of the senses. They (senses) remaining healthy, it is the complete mastery of psyche over them. Psyche must not be effected by them but whenever required psyche must be able to use them.

In view of the above we find that according to yoga mental health is an integral part of the whole healthy personality. Finally we find that the outstanding features of the Indian concepts of mental Health are — balanced physical and mental constitution, perfection in inner and outer secretory functions, happy state of self and mind and the holistic nature of health.

Here we are reminded of the mental health concept as recommended by World Health Organization which is the internationally admitted institute of health. It runs—"Health has been defined as a positive sense of well being — physical, mental and social and not merely an absence of illnesses. Mental health thus is an integral component of total health."⁶ With such a broad working concept the W.H.O. has presently started its programme for the promotion of mental health in South East Asia. Surprisingly the ancient Indian concept of mental health exists very near to the modern concept of the W.H.O.

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An Introduction to Parapsychology

Dr. Shanti Prakash Atreya

Parapsychology is a newly developing science studying, the most neglected, rare, mysterious and supernormal facts occurring in human life, under the rigorous experimentation and scientific observation by some of the eminent authorities in their own fields of behaviour investigation. Even after more than hundred years of scientific research in this field, modern scientific psychology hesitates in accepting it as its branch, though it has established its existence by work done in its field of investigation.

Parapsychology was a part of Indian Psychology from the very beginning which can be known by the subject matter of Indian psychology includes the study of Self (Jiva & Atma), three bodies (gross, subtle and causal), Pancha Koshas of the Soul (Anandamaya Kosha, Vijanmaya Kosha or Gross body), four states of Consciousness (Waking, Dream, Deep sleep and Turya), Buddhi, whole mind or Chitta and its three states (knowing, feeling, willing), creation of the Intellect (1) Viparyaya (Avidya or Tamas; Asmita or Moha; Raga or Maha moha; Dvesa or Tamisra; Abhinivesa or Andhatamisra), (2) Asakti (infirmities of the 11 indriyas, infirmities of buddhi i.e., failure of nine tustis and eight siddhis), (3) Tusti (A. inner; Ambhas;

Salila; Ogha, Vrsti, B. Outer :- Param; Suparam; Paraparam; Anuttamambhas; Uttamabhas), (4) Siddhi (Pramoda, Mudita; Modamana; Uha; Sutaram; Taram; Ramyaka; Sadapramudita), Manas (Brain; Nerves; Kundlini; Chakra etc.), all the human experiences and behaviours in relation to the self or Consciousness to get the dynamic knowledge, stopping mental modes by practice and detachment, eight fold path of Salvation (Yama; Niyama; Asana; Pranayama; Prtyahara; Dharna; Dhyana; Samadhi), personality (Normal; Abnormal; Supernormal; and Perfect), Methods for reaching perfection, mind (Conscious; Unconscious; Subconscious and Superaconscious) and its powers (Siddhies). Indian psychology is a practical science for giving the discriminative knowledge for reaching perfection. Thus we see that Parapsychology has always remained a part of Indian Psychology.

It is really very astonishing that after so much advancement in this science of parapsychology and the work done in this field, contemporary psychology is scrupulously avoiding all contact with this science. Dr. B. L. Atreya rightly said, 'In its zeal to acquire the status of an exact science psychology has really lost soul' — It has to be empirical, to be positive and to be experimental but this does by no means mean that it should set an arbitrary limit to its field of investigation and should make experiments only on simple, common sense and every-day occurrences of human life and shut its eyes to rare, serious and not easily intelligible but actually happening phenomena in the realm of life and consciousness.'

In the west the scientific investigations into the super-normal phenomena were undertaken by some eminent scientists in their own fields of science. Some of them are William Crookes, Sir Oliver Lodge, Prof. Richet, Driesch, Zollner, Lombroso, Morselli, Dr. E. Le Bec, Dr. Crawford, Marconi, Baron von Schrenck-Notzing, Geley and Dessoir. In 1867 a Committee of 33 persons to study such facts and occurrences was appointed by the Dialectical Society of London, which reported in favour of these supernormal facts and phenomena. On 20th February 1882 '*The Society For Psychical Research*' was formed in England and Prof. Henry Sidgwick of Cambridge was elected first president of the Society. The objects of the Society are as given further :-

1. 'An examination of the nature and extent of any influence which may be exerted by one mind upon another, apart from any generally recognised mode of perception.

2. To study hypnotism, and the forms of so called mesmeric trance, with its alleged insensibility to pain, clairvoyance and other allied phenomena.

3. A critical revision of Reichenbach's researches with certain organizations called sensitives, and an enquiry whether such organizations possess any power of perception beyond a highly exalted sensibility of the recognized sensory organs.

4. A careful investigation of reports resting on strong testimony, regarding apparitions at the moment of death or otherwise, or disturbances in houses reputed to be haunted.

5. An enquiry into the various physical phenomena commonly called spiritualistic, with an attempt to discover their causes and general laws.

6 The collection and collation of existing materials bearing on the history of these subjects.

Many other similar societies were established in other countries of Europe and in America which worked in cooperation with one another in their researches. In course of time these became a world wide organization, with its branches in all scientifically advanced countries. In many countries there are well established research laboratories for such investigations. The National laboratory of psychical research was established in London in 1926. In the same way British College of psychic science and London Psychic Laboratory were established in England. In America Dr. J. B. Rhine established the Laboratory of Parapsychology in the Duke University in North Carolina state in the thirties of this century. I think here it will not be out of the way to give the selected list of the organizations and Educational Institutes for the sake of information.

1. CANADA - New Horizons Research foundation, P. O. Box 427 station F. Toronto, Ontario M4Y 2LB

2. *Netherlands* – Parapsychology Laboratory, University of Utrecht, Varken markt 2,3511 BZ U recht
3. *United Kingdom* – The college of Psychic Studies, 16 Queensbery Place, London SW72EB
4. The society for Psychical Research, 1 Adam and Eve Mews, Kensington, London We 6UG
5. *United States of America* – The American Society for Psychical Research, 5 West 73rd Street, New York 10023
6. Foundation for Research on the natute of Man, Box 6847 College Station, Durham, North Carolina-27708
7. Parapsychology Foundation Inc., 228 East 71st, street, New York – 10021
8. Parapsychological Association, P.O. Box 7503, Alexandria Virginia 22307

In this way the organizations and Educational (Research and Post-graduate) institutions in Parapsychology were established in Austria, Canada, France. West Germany, Italy, Netherlands, South Africa, Spain, United Kingdom, United States of America and in India. All these Institutions and organizations are doing scientific investigations into the supernormal phenomena beyond the range of other sciences. These all organizations and institutions are doing scientific investigations in Supernormal cognition (called ESP by Dr. Rhine), Supernormal Conation (called PK. by Dr. Rhine), Personalization, Psychological phenomena, and physical phenomena.

Supernormal cognition is the knowledge of objects beyond the normal and abnormal range of the senses, knowledge of the contents of other's mind without the use of normal channels of cognition known to modern psychology, direct apprehension of the past and future events, of his own and that of other's which had never any contact with him, and memory of previous birth.

Telepathy – We may call it 'Through-Transference', F.W.H. Myers defined telepathy as 'the communication of impressions of

any kind from one mind to another, independently of the recognized channels of sense'. Warren's Dictionary of psychology defines it as 'the communication of feelings, impulses, ideas, or more complex experiences from one mind to another, which is assumed to be effected without sense organs. *Clairvoyance* - It is the knowledge or perception of things and events happening in the present, near or far off, without the use of the sense-organs. Dr. Rhine gave it the name Extra-Sensory perception now used for all kinds of supernormal cognition. *Retrocognition* is the perception of the totally unknown past events. *Precognition* is the actual preception of the future events yet to take place. Psychometry is a strange power of capacity of mind possessed by some persons who are able to describe the past history of the object or events and incidents connected with the object, simply by handling the object. Supernormal cognition is sometimes manifested in automatic writing and crystal gazing. *Crystal - gazing* is a form of clairvoyance induced by gazing into a small ball of crystal. *Automatic writing* is script produced with hand, planchett, or any other smoother moving instrument held in hand, without the control of the conscious self. *Dowsing or divining water* is a power in some persons who can point out the spot on earth beneath which there is fresh stream of water running and can be known by digging the well there. *Memory of the Previous life*. Some young children describe the unknown places, events and about the dead persons never seen by them.

Telekinesis called *Psychokinesis* by Dr. Rhine, denotes the supernormal movements of objects at a distance, without any known force or energy moving them. *Self-projection* is the power of making oneself seen or felt at a distance without the physical presence. The phantom or apparition of the person projecting oneself is clearly seen or felt by others. Personalization or trance-personality is called possession in India in which the physical body of the person is possessed by the disembodied psyche of the dead. The psychic personality of some dead person or person gone to distant places when enter into the physical organism of the living person whose own personality is for the time being kept in abeyance and who has passed into a trance-like semi-conscious or unconscious state.

Miraculous cures of physical ailments by some unknown forces

and agencies when doctors and surgeons gave up the case as hopeless are quite numerous and often reported in the press. Recent development of *Psychosomatics* as a branch of medical science has established it beyond doubt that most of the physical ailments of the body are produced and maintained as well as cured by thoughts, feelings and attitudes of the individual. There is hardly any disease which is not influenced by *Suggestion*, in walking, sleeping or hypnotic state. Suggestion has its favourable or adverse effect on a normal body, and proves that thought is an independent agent and not merely a by product of the activities of the brain. Recent studies in the *efficacy and effects of prayer* and miraculous cures brought about by prayer alone have established that some strong psychic forces are generated by a submissive, receptive, yearning and expectant mind. Observation and examination of some of the feats of fakirs and yogis have demonstrated that mental control can be extended to those parts and organs of the body which ordinarily are controlled by the autonomic nervous system and are not under our voluntary control.

Ghosts and apparitions have been very thoroughly studied and found as actual facts of occurrence, whatever their explanation, may be. In connection with this investigation it has been discovered that ghosts and apparitions do not pertain only to the dead ones but to the living and dying persons too. Experimental apparitions have been created and their mechanism of production has been studied giving rise to a theory of astral or psychic body which is projected at will to make ones presence felt in distant space. *Materialization* means appearance of temporary physiological structures in various degrees of solidification resembling either the complete body of some person known as dead or parts of his body like a head or a face or a hand in the presence of some person who has gone into a partial or complete trance. They have all the biological characteristics and execute movements, and have an intelligent rapport with the persons present there. Prolonged and vigorous research in connection with materialization has disclosed that the organic matter of which the materialised figures are constituted invariably comes out of the body of the entranced person and returns back to it when the temporary materialised forms are dissolved. This strange substance is called *ectoplasm* in psychical research. The formative principle in materialisations may be either an idea in the mind of the entranced

person or the psychic or astral body of a dead or living person. Between the physical and the astral bodies there has been discovered an electro-magnetic organism, not ordinarily observable except by a few sensitive persons, called the *Aura* and it has been very scientifically studied.

In the physical world certain phenomena have been observed, recorded and described which are not explicable in terms of purely mechanical or chemical causes. They have baffled the investigators. Two such phenomena have been studied extensively by psychical research. One of them is known as *Raps* and the other as *Poltergeists*. Raps are percussive sounds of varying intensity heard on walls, floors, ceilings, furniture and doors etc. whose causes are not visible and known. No normal agency is traceable. The term *poltergeists* is given to various kinds of disturbances created or caused by some unknown agency in a home, such as throwing about the furniture of a room, breaking of crockery, besmearing walls with blood and filthy material, placing flesh, blood or bones in the midst of the articles of food, throwing filth in the kitchen or in cooked food, throwing stones in the courtyard of the house, putting combustible things to fire, making disturbing raps and confused noise, ringing of bells and doing such other things as annoy the family, or a particular person in the family.

These are the strange and startling facts most of which *prima facie* seem to be absurd, nevertheless, they are established as facts by honest and unprejudiced researchers. To quote them in support of my assertion would be beyond my limits of time and space.

One thing that is most certain in the face of the facts discovered by psychical research is that the materialistic, mechanical and epiphenomenalistic view of human personality cherished by general scientific psychology cannot be a correct one, for if it were not, none of these facts could have occurred. General scientific psychology touches only a fringe of man, as it deals with only the common place and conscious reactions of him. Even psychoanalytic conception of personality is not sufficient to explain the occurrence of the facts of ESP and PK, as the concepts of Id and Unconscious and of all their mechanisms are not adequate to explain them. Psychoanalytic concept are formed to explain the facts of diseased, abnormal

and ordinary lives. Our explanatory concepts and hypotheses must be adequate enough to explain actual facts.

All the workers in the field of psychical research agree that the facts of supernormal cognition, telepathy, clairvoyance, precognition, retrocognition and psychometry, which are comprised of under one name by Dr. Rhine, Extra Sensory perception, cannot fit in a materialistic, mechanistic and ephiphenomenalistic theory of mind. They involve and presuppose an independent mental activity free from the limitations of the brain and the nervous system. All attempts to explain telepathy in terms of physical radiations or brain waves have proved unsatisfactory. It is not the physical senses that are operative in extra—sensory perception. Extra—sensory perception does not function in the frame work of time and space and does not work under their limitations. Rhine has reported 'Freedom of mind in ESP from the common materialistic relations of extension and distance'. (*Extrasensory perception* p. 225). Retrocognition, precognition and psychometry could not be possible if mind did not work independently of time. In his latest work: *Parapsychology* (Rhine) parapsychical phenomena, are 'Unexplainable wholly in terms of physical principles' (*Parapsychology* p. 6). In Extrasensory perception 'Knowledge is acquired in a special way by mode of perception that is independent of the senses *ibid.* p. 7). *Telekinesis* or psychokinesis as Rhine calls it is also not explicable in terms of physical principles, for no physical contact is involved in telekinetic activities. Poltergeists defy all physical explanations. Experimental investigations of Dr. Rhine and his collaborators in the parapsychological laboratory at the Duke University has beyond doubt revealed that 'In ESP and PK, then, the subject interacts with the objective environment in a way for which there is no physical explanation and no acceptable physical hypothesis (*ibid.*, p. 8). Some psychical researchers, Sir William Crookes, for example, advanced a theory of subtle physical brain waves to explain telepathy. But this theory has been rejected by others on several cogent grounds. Telepathy is not governed by the law of 'Inverse squares' prevalent in all transmissions of physical energy. Distance makes little difference in telepathic transmissions and the transmitter feels no exertion of force, great or small. Even dying persons, who have very little physical or physiological, have successfully transmi-

tted their ideas and feelings to distant places. No physical organ of transmission or reception has been found in the human brain and no code or symbol for converting psychical into physical waves and reconverting them has been discovered. Moreover, telepathic messages are, purely personal and cannot be caught by others as radio messages are. For these and other reasons the physical theory of telepathy has been abandoned. It is now regarded as a purely mental phenomenon, governed by its own laws. Rhine may be right in saying 'that the percipient's mind 'goes out' to the object or mental act to be perceived and that this projection of mind is a peculiarly non—mechanistic procedure' (*Extrasensory Perception*, P. 226). This projection of mind seems to be involved in 'psychic excursion' in sleep, or in hypnotic trance' apparitions, and astral projection etc. Thus it seems that there is over and above the physical body and at times separable from it, some psychic principle in man which is capable of knowledge independently of material and physiological limitations. Every human personality must be having this psychic principle for according to the investigation of Dr. Rhine every one can at time more or less succeed in acquiring supernormal powers of knowledge and action. From the fact that this psychic principle can and does function at times independently of the sense—organ, the nervous system and physical body itself, and from the fact that it is not limited by time and space in its operations, it is quite evident that it can exist apart from the physical body when the latter is disorganised by death.

That this principle in us is not only capable of supernormal knowledge but is also capable of supernormal action which is not dependent upon the use of the physical body and physical means is borne out by the facts of telekinesis, raps and poltergeists. From the facts of cures by suggestion, prayer, and autosuggestion, of psychosomatic medicine, and of voluntary control over the organs governed by autonomic nervous system, it is evinced that this psychic principle is also highly capable of controlling, curing, recuperating and creating the physical body and its organs. Its last capacity is manifested in actoplasm and materializations. As most of its activities and functions are being performed without our awareness, it may be said that the psychic principle in us is superconscious or supraliminal. We cannot call it unconscious as all its activities are

intelligent, purposive and well-adapted. It differs from the unconscious Id of psychoanalysis, which is always full of animal urges and lower motives of love and hate.

This psychical principle is not subject to death follows, as has been pointed above, from the fact that its existence and functions are independent of the physical body and are not subject to the limitations of time and space. What does not depend for its existence and function upon a particular thing may very well exist and continue to function when the thing is destroyed, although as long as the two are associated with each other the two may appear inseparable. So the fact that body and mind are in close association with each other does not prove that the latter is dependent upon the former for its existence and function.

The hypothesis of survival which indirectly follows from the above considerations is positively supported by the facts of trance-personality, possession and spirit communication. Visions of the dying and those of the attendants of the dying, apparitions of the dead, ghosts and haunted houses give weight to the hypothesis. The facts of psychic excursion, apparitions of the living, and involuntary and voluntary astral projections further strengthen the hypothesis of the possibility of survival, for they clearly indicate that even while we are alive we can function independently of the body and can go out of it without losing our existence. In fact the evidence for survival from a large number of communications of the dead through entranced mediums is so overwhelmingly great that it is very difficult to interpret it otherwise. Many indubitable cases of remembrance of previous births which have been recently noticed both in India and Europe could not have occurred has the psychic principle in us not been free from destruction at the death of the body.

The facts discovered by psychical research thus prove that man is not the physical body alone, that his mental activities are not mere functions of the bodily systems and organs, that on the other hand, there is some psychical principle in him which is capable of functioning and existing independently of the body and which survives the death of the body and which existed in association with some other body before it got associated with the present one. Potentially this psychic principle has great powers of knowledge

and actions and is able to effect a lot of changes in the physical body. This psychic principle is not governed by mechanical laws of matter and is not limited by time and space.

The trance-phenomena of Mrs. Leonard and Mrs. Willett, were studied and examined, which threw a great light on the human personality. There is great possibility of association of several minds with single physical body which are not the mere state or phases of a single mind. To exclude telepathy for the explanation of the information received from trance-personalities many tests were devised such as 'Book Tests', 'Proxy-sitting Tests', 'World Association Tests', 'Galvanic Tests', and Psychoanalysis of the medium and of the trance-personality. These tests are strongly in favour of the hypothesis of survival. In this very period many physical phenomena were studied and examined which showed and disclosed about the very strange powers possessed by some mediums.

Chief medium of the time were EvaC, Rudi Schneider and 'Margery' (Mrs. Crandon). During the study of medium EvaC by Prof. Von Schrenck-Notzing, Dr. Geley and Madan Bisson a discovery of Ectoplasm was made. ectoplasm is a mysterious plastic and living substance coming out from the body of the medium in the process of materialization in her presence and enters back in the body of the medium when materialization has vanished. It is from this ectoplasm that the body or parts of the body of materialized figures are formed.

From 1927 the international congress of psychical research began to be held and several of which have been held so far in various countries, have given it more popularity.

For the last 60 years it became more or less an experimental science studying and investigating in the well-equipped laboratories of various universities of the world under strict observation in controlled conditions, mechanical recording of observed facts and phenomena, use of mechanical, chemical and electromagnetic apparatuses, strict measurement and counting strictly mathematical and statistical evaluation of the data. In this way various researches of parapsychology are being carried at present. Now it is a well developed experimental science. There is good contribution in

the development of scientific parapsychology of Dr. Rhine, Tyrrell, Soal, Hettinger, Whateley Carrington and their associates. Their published works are of great importance which we can have from several journals such as 'Proceedings of the society for psychical Research', 'Journal of parapsychology', and the 'Journal of the American Society for Psychical Research'. Dr. Nandor Fodor, Prof. Gardner Murphy, Sir Oliver Lodge, Dr. J. B. Rhine, F. W. H. Myer, Henry Sidgewich, Tyrrell, Soal, Broad and Walther the important scientists are responsible for the development of an honourable status of parapsychology among the most important sciences of today. In India the present day position of parapsychology is due to the efforts of Dr. B. L. Atreya which cannot be under estimated and ignored. No less is the contribution of Dr. K. Ramakrishna Rao, the Vice-Chancellor, Andhra University, in the field of parapsychology. He was Chairman of the International Conference of the Parapsychological Association held at Andhra University, Visakhapatnam, India, on January 7 & 8, 1985. Several Universities and institutions in India are also taking interest in parapsychological studies. Research work is going on in our Research Institute of philosophy, psychology & psychical research, Rajpur, Dehradun (U. P.) of which I am the research Director. It is the sacred duty of Indian Government to start a research work in parapsychology by establishing a National Laboratory for psychical research for reviving the higher and spiritual knowledge of perfection under the Institute of Indian psychology of which it is a branch from most ancient times, in the garb of modern scientific psychology. Thus we must include Indian psychology as a subject in all the Universities and Institutions of India. The scientific research work in Indian psychology is the need of the day which will reveal so many obscure sides of human personality and thus enrich the whole field of knowledge there by making whole world happy.

Similar to the investigation of the science of parapsychology about the supernormal facts we find in the process of self realisation according to Yoga such supernormal powers are achieved by the yogi as by products, almost automatically and unasked for which are called Siddhis and are supposed to be a hindrance in the path of self-realization. for the sake of comparison we must mention these Siddhis or supernormal powers. In India yoga is a practical

side of Indian Psychology. These supernormal powers are— (1) Knowledge of the past and future, (2) Comprehension of the cries (sounds) of all living beings, (3) Remembrance of previous births, (4) Reading other people's minds, (5) Disappearance or making one's body invisible, (6) Premonition of death, (7) Physical strength of an elephant (8) Knowledge of minute, hidden and remote things, (9) Knowledge of regions in space, (10) Knowledge of the positions and movements of stars and planets, (11) Direct knowledge of the inner constitution of the body, (12) Mastery over hunger and thirst, (13) Extraordinary steadiness or poise of the body, (14) Contact with higher and perfect beings, (15) Capacity to enter into the physical body of the other with one's subtle or astral body, (16) Non-obstruction by water, mud and thorns etc., in one's movements or levitation over the ground, (17) Effulgence, (18) Supernormal audition, (19) Capacity to fly through empty space, (20) mastery over Matter and material objects, (21) Extraordinary beauty and brightness of complexion, (22) Adament toughness of the body, (23) Mastery over the sense organs, (24) Eightfold perfection (siddhi), fineness, buoyancy, inflation, reach, Fulfilment of all desires, mastery over Irresistible will, (25) Mind-like swiftness, (26) Complete control over the primordial Matter (prakriti), (27) Supremacy over all things, and (28) Omniscience.

Investigations of parapsychology have brought into light the following supernormal facts already dealt with (1) Telepathy (yogic siddhi), (2) Clairvoyance, (3) Clair-audience, (4) Precognition, (5) Supernormal knowledge received in dream, trance or through motor automatism. (Automatic writing, automatic speech etc.), Trance-mediumship, (6) Apparitions, (7) Psychometry, (8) Dowsing (9) Crystal-gazing, (10) Genius, (11) Psycho-kinesis, (12) Miraculous cures, (13) Ectoplasm, (14) Aura, (15) Raps etc. Thus we can see the real need for the research work in Indian psychology and parapsychology both. It will bring into light the hidden treasures of knowledge about supernormal powers of human personality which can create wonders in the world.

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Feasibility of Indian Psychology as an Independent Paper

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(A project submitted under the guidance of Prof. H. G. Singh, Director of the Summer Institute at Gurukula Kangri Vishwavidyalaya, Haridwar).

Man has always had interest in human behaviour, but today some new concerns have been added. These involve problems brought up by rapidly advancing science and technology. For each of us it is important to learn that pressures from without and conflicts from within, sometimes can be stimulating as well as frustrating.

Man can no longer solve the problems of getting along with one another by isolating themselves in time and space. Technology has broken the time and space barriers. Although physical distance between people are decreasing but in some respects "psychological distances" are becoming greater. Significantly, practically all our problems are human problems, where shall we turn in order to solve the human problems that threaten our well-being and in some instances our actual survival. In our efforts to deal satisfactorily with problems having to do with the behaviour of people, we should turn

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to specialists in this field – psychologists who have made the understanding of human behaviour their goal.

Psychology is the study of human behaviour. It originated from philosophy, psychological concepts were defined and developed by philosophers. Indian psychology is also that part of philosophy which studies the mind and mental processes. It deals with a wide variety of problems of every day living ranging from observation of the growth of mental illness to the coordinated research on Yoga and total mental health. It emphasizes on the study of behaviour and the attainment of religious experience and thus Hindu religions, philosophy and Indian psychology are closely related.

Psychology is defined as "The science of Individual experience"—(Ward James) and "The science of human behaviour" (Pillsbury). Indian psychology is also defined as the science of behaviour in relation to Indian patterns, mythology, scriptures etc. It may be defined as a systematic body of knowledge of the individual as a being in a system which includes universe as the outermost layer while the innermost self as the central pitch.

Psychology is a science of behaviour but it is different from physical science. Physical science is not affected by culture, traditions, values and norms of the society while psychology is affected by the norms and patterns of society. The present day psychology is quoted and used to solve the problems related to behaviour. Western psychology contains its own ways of life, traditions, culture and norms. These culture determined parts are not going to help India. We must have our own psychology. We have to deal with Indian people. Western methodology is different from Indian patterns and therefore is not much useful for Indian people. A large field of Indian Psychology is lying unexplored and uncollected. Recently the attention of some psychologists has come to this side and the study of classical and old scriptures is started in the psychological context. These secular writings contain psychological issues which are important for studying emotions, sentiments, feelings, personality factors of Indian behaviour.

Hence this project was conducted on the possibilities of Indian psychology for its inclusion in the syllabus as a separate paper or

as a part of other papers with common material or contents. The topic of the project is "Feasibility of Indian psychology as an independent paper." The following questionnaire was administered on the resource personnel and participants of the Summer Institute on psychological traditions in India.

QUESTIONNAIRE

Please provide a workable definition of Indian Psychology and answer the following questions by crossing the undesirable yes or no.

- (1) Can we think of a separate discipline as Indian Psychology ? Yes/No.
- (2) Whether Indian Psychology can be a part of modern psychology ? Yes/No.
- (3) Do you think any possibility of developing scientific concepts in Indian Psychology from our traditional texts ? Yes/No.
- (4) Whether teaching of Indian Psychology will help the students to understand behaviour ? Yes/No.
- (5) Is there any possibility of developing a course in Indian psychology for :
 - a- Intermediate level Yes/No
 - b- Under-Graduate level Yes/No
 - c- Post-Graduate level Yes/No
- (6) In how many branches the contents of Indian psychology can be divided ?
 - a- General Psychology Yes/No
 - b- Social Psychology Yes/No
 - c- Applied Psychology Yes/No
 - d- Clinical Psychology Yes/No
 - e- Educational Psychology Yes/No
 - f- Personality Modification Yes/No
 - g- Psychotherapy Yes/No

- (7) What contents you would like to include in Indian Psychology?

CONCLUSIONS :

The definitions of Indian psychology as responded are summarised as 'a science of soul', "Scientific study of human consciousness", "The science of behaviour specially in relation to Indian patterns of behaviour and mythology", "Study of whole personality" "Study of integrated behaviour" etc.

After analysis of data it was observed that 100% of the resource persons and the participants were of the opinion that Indian psychology should be a separate paper at the post-graduate and under-graduate levels. At the intermediate level its learning should be included in the courses of psychology i.e., relevant topics should be included in the related branches of psychology. Then gradually it should be improved to cover all the contents. For developing Indian psychology as separate discipline people opined that when there can be and are German psychology, British psychology, Russian psychology, American psychology, etc. Then why not Indian psychology with its existence from Vedic times. Psyche is the field in which India can and still leads the world. The sixth question was in how many branches the content of Indian psychology can be divided. 100% of the replies were in the favour that relevant topic should be included in General psychology, Social psychology, Applied psychology, Educational psychology, personality modification, Psychotherapy and Clinical psychology. In reply to the third question—whether there is any possibility of developing scientific concepts in India psychology from our traditional texts—were of the view that scientific concepts can be developed in India psychology from our traditional texts from the times of Vedas upto now. Though the methodology of all the sciences differ, yet being an old science we can develop the new methods for the scientific study of Indian psychology. The participants opined that the following topics should also be included in a separate Indian psychology paper :-

- Indian theories of perception, Sphot psychology,
- Mind and states consciousness,

- Yogang and their Siddhiyan, which include Dharna, Dhyan and Samadhi, Kundalini,
- Nature of personality, its constituents,
- Personality types and modification,
- Indian psychotherapeutic techniques,
- Emotion, Rasa Shastra,
- Sentiments,
- Psychology of Geeta, Gyan, Bhakti, Karma, Stithpragya,
- Breathing and behaviour,
- Jain psychology, Buddhist psychology, Para-psychology,
- Gandhian Ahimsa psychology, Geriatric psychology, Moksh psychology etc.

It means all the topics related to psycho-physical behaviour can be included in the syllabus of Indian psychology. In the reply of fourth question, 100% were of the view that Indian Psychology will certainly help the students to understand behaviour with special reference to Indian culture, customs, traditions, and mental processes. Psychology will possibly be more useful in India than what it is now.

Dr. J. N. Sinha —

The Hindu mind is essentially synthetic. Every school of philosophy has made valuable contributions to Psychology. Indian Psychology is based on introspection and observation : it is not based upon experiments. Students of introspective psychology will find ample food for reflection in Indian Psychology. They will find acute psychological analysis of some very subtle mental processes which have not yet attracted the attention of the Western psychologists.

Possible Areas and Topics of Research in Indian Psychology

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(A project submitted under the guidance of Prof. H. G. Singh, Director of the All India U.G.C. Summer Institute on Psychological Traditions in India).

PREAMBLE

Psychology in the West and the East was primarily a subject of matter of Philosophy till 18th century. However, since introduction of experimental method and objective observation in analysis of the psychological phenomena psychology has emancipated from philosophy in the West in the recent past. However, Indian psychological thinking is yet to emancipate from the body philosophy. Much of the thinking that are of significance to psychology contained in Ancient Traditions in India are based on intuition and introspection and observation, and very rarely on experimentation of the kind done today at psychological laboratories. If Indian psychology should be derived from the psychological traditions of ancient Indian seers and visionaries more emperical research are needed to be undertaken by students of psychology. The following

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areas are suggested to be undertaken by psychologists to make best use of the psychology contained in ancient Indian literature including Vedas, Upanishads and epics.

DEFINITION OF PSYCHOLOGY

The structural psychologist Titchner boldly asserted that psychology is the study of mind which is essentially individualistic subjective and that Introspection is the method of psychology. The psychologists should be able to re-examine the definition of psychology adopted by present day psychologists all over the world, and come to a consensus of the definition of psychology which could include knowledge furthered by the ancient traditions of psychological significance in India and elsewhere. Re-examination of the definition of psychology and its scope can be a fruitful and challenging area of research.

METHODS OF PSYCHOLOGY

The method used by ancient scholars called *intuition* needs special re-examination. The systems of logic contained in ancient Indian traditions need, to be fully exploited by modern psychologists. A research exclusively focussing on the methods used profitably by ancient scholars may provide significant contribution to modern psychology specially the methods of personality and behaviour modification.

DEFINITION OF TERMS

Multifarious are the terms used in Indian Psychology and even within the different schools of Indian Philosophy the meaning of the different terms used to connote psychological phenomenon widely varies. The various terms used by ancient scholars should be properly researched and operationalised for the purposes of further research. A glossary of technical terms used in ancient psychological traditions in India will be helpful to re-establish valid systems of thought that existed in India several centuries ago. Preferably the terms so arrived at and defined may be compared and contrasted with technical terms in psychology presently adopted by modern psychologists. It will be a useful dictum to refrain from coining new terms for a phenomenon when it could be

labelled with a term existing in practice. Equally, one should avoid equating a term used in ancient system with a modern technical term which may have only a resemblance to the former. Extreme and due caution needs to be taken in arriving at a new list of technical terms in Indian psychology.

SOME POSSIBLE PROJECTS OF RESEARCH IN THE DOMAIN OF INDIAN PSYCHOLOGY

1. Psychology in Rg. Veda
2. " " Atharva Veda
3. " " Manusmriti
4. " " Natya Shastra of Bharata
5. " " Kavya Shastra- Dandin, Bhamaha & Ananda Vardhana
6. " " Kavya Shastra-Abhinavagupta, Vishvanatha, Jagannath
7. " " Panchatantra
8. Indian Theories of Perception
9. " " " Cognition
10. " " " Emotion
11. " " " Volition, free will & Determinism
12. Dream Theory in Vedas
13. " " " six systems of philosophy
14. The three-tier philosophy of Nagarjuna and Shankara and its implication on philosophy
15. Rasa Siddhant in Indian Kavya Shastras
16. Psychological aspect of Sadharanikaran in Indian Drama
17. Psychology in Charaka Samhita
18. Psychology in Kama-Sutras (Vatsayana & Kokka Pandit)
19. " " Katha Sarita Sagar
20. " " Rasa Gangadhar of Jagannath Pandit
21. " " Panchadashi of Vidyaranya
22. " " Dhammapada
23. " " Mahavira's Teachings

24. Psychology in Ashvaghosa
25. " " Nagarjuna
26. Psychological aspect of Sphotavad in Mimamsa
27. Personality Types in Indian Philosophical and classical literature
28. Psychology & Yoga
29. Mental Health from the Indian point of view
30. The Psychology of Bhakti or devotion
31. Psychology in Bhagvadgeeta
32. Studies on Biofeedback in various states of awareness
33. " " psychocybernetics based on Indian Psychology
34. " " multifarious facets of mind
35. Integration of spiritualism and science
36. Biomedical studies relating to mental status
37. Indian psychology in Arthasastra
38. " " " Ramayana
39. " " " Sri Mad Bhagavada
40. " " " ancient Indian Dramas
41. Dravidian Psychology
42. Psychology in Tamil Literature
43. " " Telegu "
44. " " Malayalam "
45. " " Kan "
46. " " Gujarathi "
47. Psychology in each Indian language literature of ancient period
48. Psychology in Bengla Literature
49. Indian Gerontology based on Yoga philosophy
50. Motivations of human being reveled in Veda & Upanishads
51. Study of problems of mental health among rural people
52. Studies on Indian Educational Psychology

53. Para psychology and physical research
54. Studies on Telepathy and Clairvoyance
55. " " Transmigration of Soul/life after death
56. " " Aurobindo's thought
57. Psychology of Gandhian Ahimsa
58. Social Psychology in Ancient Indian Literature
59. Psychotherapy in Ayurveda
60. " " Buddhism
61. Achievement of Psychic Siddhis
62. Yoga Psychotherapy
63. Breathing : its effect on Behaviour
64. Behaviour modification by Pranayam & Asana
65. Yogic Personality Tests
66. Military Psychology in Vedas and Gita
67. Efficacy of Indian Psychotherapeutic Techniques
68. Comparative study of various aspects of Indian and Western Psychology.

Admittedly the list provided above is not exhaustive and scope exists for indentifying several other useful projects of research in Indian psychology. The list may be considered as only a beginning of our agenda of research in this yet unexplored field of psychological Research. The future course of India psychology depends upon how far we, Indians, will be able to make a concerted effort to identify and solve problems and issues uniquely expressed in the ancient Indian thought, and comb them in ihe rigorous experimental designs that are appropriate for the purpose of research.

Swami Akhilananda —

Indian psychology can contribute to the field of psychotherapy." Its therapeutic value is in its teaching of various methods for mental Integration."

A Compilation of the Literature on Indian Psychology

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(A project submitted under the guidance of Prof. H. G. Singh, Director of the All India U.G.C. Summer Institute on Psychological Traditions in India).

Psychology is imbibed in the culture and life of India from the very beginning because spiritual or soul aspect of human life was always considered to be of primary importance. That is why psychological knowledge remained a part and parcel of the learning from the Vedic times, and attempts to find that out have been made by the farsighted scholars from time to time either in peacemeal or whole. Such studies are lying scattered and are known in limited spheres. An attempt has been made here to enlist the related documents at one place in order to facilitate the research scholars and seekers of Indian contribution to the psychological thought.

We are sure this is not an exhaustive compilation and lots of works have remained out of our approach. Submitting an apology

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an earnest request is made to the learned persons to send the details of their own and others unlisted works to the Editor, Vedic Path so that they may be included in the coming issues of this Journal.

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Dr. H. G. Singh —

Indian Psychology starts from the Rig Veda and gets completed in Atharva Veda being the first Applied Psychology book bearing the name also as Atma Veda (Knowledge of Psyche).

Roberto Assagioli —

Eastern psychology (specially Indian, both ancient and modern) valuable contributions are beginning to be integrated with those of Western psychology. Thus the integrated approach is possible.

M. Falk —

Rig Veda is the origin of psychology all over the world.

Applied Psychology in Ancient India

Dr. H. G. Singh

Man began to acquire knowledge about his self and behaviour since the start of his intellectual pursuit. Every culture, in its long developmental history established norms and laws for the improvement of their behaviour by observations of their own kind. While so many cultures of the world extinguished in the horay past, the Vedic culture being one of the earliest, still flourishes. It is obvious that the behaviour of their people although must have been more suitable, developing and at the same time corresponding to the basic nature and concepts of human psychology, or otherwise they could not have stood the test of time. Dr. Indra Sen rightly says "Psychology is a basic trend of Indian culture and deeply embedded in the religion, and philosophical thought and the life of the country."¹ Again in the opinion of Dr. Debendra Chandra Dasgupta "The ancient Hindus were thoroughly conversant with the fundamentals of Psychology, and they freely applied its principles in the study of behaviour of men of all ranks from the monarch to the criminal."²

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Naturally for the problems of daily living their scholars searched solutions and remedies after continued strenuous studies and observations. They were the *Rishis* of the Vedic times who led deep concentrated studies in jungles far away from the hustle and bustle of the public. It was so strenuous and painstaking that the Sanskrit word, *Tapas* was used for it. These observers were free from bias and dispassionate. Dr. Durganand Sinha comparing the methodology of ancient Indian and Western psychologists says, "Rather than depend only upon strict objective observation and experimentation, the Indian psychologist has based his conclusions on different kinds of experiences, and observations. Before placing any reliance on his experiences, he is expected to undergo a long process of self-discipline. This is a rigorous control but different from the control that we are generally familiar within scientific experimentation. After this discipline is attained, the subjective experiences and observations of such people are used for psychological theory."³ Brahma P. Gupta confirms this in such words, "It would be relevant to appreciate the difference between a "*Rishi*" and a "*Muni*" the former was involved in extensive research and evolution of a phenomenon or principle based on his personal and universal observation and testing, while the latter was involved in carrying it further into mass application through exposition to universal conditions and situations"⁴ The long tested observations and findings of *Rishis* were given place in the Vedas (books of knowledge) under their respective names as observers i.e., *Drashta*. Their contributions have been compiled in the four Vedas.

Vedas contain immense psychological learning. About the Rig Veda M. Falk has boldly asserted that Rig Veda is the origin of psychology all over the world.⁵ While the earlier three Vedas are mostly conceptual and theoretical the Atharva Veda is specifically practical and applied at each step. No aspect of worldly life has been left out of its vast scope because the main aim of the Atharva Veda is to relieve humanity of pain and suffering and promote it to live a prosperous life beyond hundred years. Atharva Veda is rich in detailed procedures and methodology. Thus knowledge without pragmatic value has no place in Indian culture. The same thing happened with the psychological learning of the Vedas. Dr. Dur-

ganand Sinha has thus opined, "In the east psychology has always been intensely practical. Psychological knowledge became a way of life not merely a way of thought, conforming to the Jain maxim, "do not live to know, but know to live."⁶

The most outstanding feature of the Atharva Veda is its strict psychological nature and approach, which is clear from – firstly its various names, secondly its methodological approach, thirdly its very first *Sookta* or chapter and, fourthly the observations of its various commentators.⁷ The Atharva Veda is also called by several names including the *Brahma Veda* and *Atma Veda*. According to Maxmuller *Brahma* means originally force, will, wish and the propulsive power of creation. *Atma* means breath or spirit or self, *Brahma* itself is but self."⁸ Veda means knowledge so *Atma Veda* means knowledge or learning about *Atma* or Self. Originally the word psychology has been composed of two Greek words psyche and logus where psyche means soul or *Atma* and logus or logy means branch of learning so the Atharva Veda's name *Atma Veda* becomes a synonym for the English word psychology. In the opinion of Satavalekar⁹ Atharva Veda is specifically related to *Atma* and *Mana* and this Veda shows the way to know the individual self and attain psychic energy. Henery Lefever¹⁰ thinks that the *Rishis* of the Atharva Veda tend to dwell more upon the psychological qualities necessary in the performer of a certain work. So the commentators of the Atharva Veda like Max Muller, Satavalekar, Henery Lefever, Arsh, R. C. Sharma, Singh, Shande, etc. have emphasised the psychological nature of the Atharva Veda.

In procedure and methodology the Atharva Vedic approach is basically psychological. As the foundation of the Vedantic theory of *Brahma Satyam Jagat Mithya* lies in the Atharva Veda so for the Atharva Veda, *Atma*, psyche or non-material part of peronality is of primary importance than its physical aspect. There is psychic harmony in the universe i.e., the individual, Purush and universal psyche, "*Brahma*" are inter-related. When by the Atharva Vedic practices individual psyche feels united with the universal psyche then it becomes enormously energetic. According to Atharva Veda psychic energy can be lost, gained and transferred through various psychic and ritualistic practices. Atharva Veda's challenge is that psyche can control and command matter because the two are one and

the same thing originally. On the applied side Atharva Veda's approach is psychogenic. Whether there is any kind of cure of diseases, control or modification of behaviour and even removal of natural calamity its approach is either purely psychogenic or psychosomatic but nowhere only materialistic. So in methodology Atharva Veda is basically psychological.

It is clear from the foregoing that the psychological applications have been the essential feature of Indian culture and life right from the earliest times of the Vedas which trend and tradition have later been followed by the other ancient documents. Although all the aspects of human behaviour from birth upto death have been covered by the psychological applications but the most outstanding are-therapeutics, education and guidance, state and warfare, love making and attainment of supernormality.

PSYCHOLOGICAL APPLICATIONS TO MENTAL DISORDERS

Starting with the therapeutics we find the first applications of psychological ways and psychotherapy for the cure of diseases from the early times of the Atharva Veda. The author's published research work "Psychotherapy in India" (from Vedic upto modern times) which is being translated into two foreign languages-Spanish and Italian, prescribes in detail the Atharva Vedic etiology, nosology and psychotherapy of about fourteen severe and mild disorders as- *Unmad* (insanity), *Grahi* (hysteria), *Apasmar* (epilepsy), *Bhaya phobia*, *Manaspap* (schizophrenia paranoid type), *Pap Bhavna* (guilt and inferiority feeling), *Moh* (eroticism), *Krodh* (rage), *Irsha* (jealousy) etc. There are about eleven identical i.e., psychogenic therapies in which purely psychological approach is made and no medicines are applied. (Ref. Chaps. 3rd and 4th of the Psychotherapy in India).¹¹ Some of these psycho-therapies have modern equivalents.

Ayurveda is regarded as the *Upveda* (branch) of the Atharva Veda, so the big three exponents of Ayurveda—Charak, Susrut and Vagbhatta have further elaborated and developed the Atharva Vedic traditions. For them abnormality is a matter of degree deviation. Although these are mainly medical therapists even then for

the sake of completeness of the subject they have given the etiology, symptomatology and psychotherapy of the mental disorders in brief and for further details they have directed people to go to the specialists of psychotherapy who are a bit separate type of therapists. But the topic of mental disorders has been absolutely misunderstood by the Ayurvedic scholars which has been corrected by the author. There has never been demonology in Atharva Veda and Ayurveda. In Ayurveda about 30 types of mental disorders have been dealt with symptomatology, etiology, diagnosis and psychotherapy. About 22 types of psychotherapies have been prescribed.¹²

The antiquity of Yoga lies in the Vedic period and its psychotherapies for mental disorders are also efficacious. Some experts of Western psychotherapy like Hans Jacobs, Geraldine Coster, Felix Guyot, Behanan, Ballentine, Akhilananda, Swami Rama, Indra Sen, Rao, Jaggi etc. have found Yoga to be better equipped than Western psychotherapy. See for example Geraldine Coster's remarks, "Analytical therapy in the West is a very new and young experiment. Yoga in the East is a very ancient and mature technique. Yoga Sutra of Patanjali do really contain the information that some of the more advanced psychotherapists of the present day are ardently seeking."¹³

For diagnosis Yoga finds out the personality type of the client whether *Sattvic*, *Rajastic* or *Tamasic* and also the present degree variation of these gunas and then decides how to create equilibrium in these Gunas which is the normal state of the personality. To cater the needs of the different types of the persons and the objects to be achieved so many kinds of Yoga such as *Hath*, *Raj*, *Gyan*, *Bhakti*, *Karam*, *Mantra*, *Tantra*, *Laya*, *Jain*, *Buddhist* etc. have been evolved in due course of time. Again every Yoga has further its own stages and techniques e.g., Patanjali Yoga's eight stages are— *Yama*, *Niyam*, *Asana*, *Pranayam*, *Pratyahar*, *Dharna*, *Dhyan*, and *Samadhi*. Which yoga and how much of that to apply and from which stage to start are highly technical matters which the well trained and experienced yogi can only do. In the field of psychotherapy yoga cures whole personality—psyche, nerves and soma. Its course of treatment is from abnormality to normality and if

required from normality to supernormality. (Ref. my paper, "Yoga approach towards abnormal human personality," read in the Diamond Jubilee session of the Indian Science Cong. held at Chandigarh Jan. 1973).¹⁴ Patanjali's eight step yoga is a perfect technical system of personality integration and modification applicable to cases of all times and places. Dr. S. K. Rama Chandra Rao rightly says, "The yoga is essentially a system of psychodynamics elaborating the methods of reconditioning the mind for a creative career, freeing it from the yoke of unconscious impulsion."¹⁵ Although yoga has been applied to almost all the aspects of human behaviour but we have confined our discussion upto psychotherapy only.

Combining all the psychotherapies of Indian origin we find them 35 in number. Comparing them with Western psychotherapies, only 15 have similarities and 20 are quite novel.

The topic of mental disorders has always been so popular that even Tulsi Das has dealt the subject describing their etiology, symptomatology and non-medical religious therapy in his famous Ram Charita Manas (Uttar Kand).¹⁶ So the psychological applications in the therapy of mental disorders in ancient India is evident

PYSCHOLOGICAL APPLICATIONS TO EDUCATION AND GUIDANCE

Now coming to the field of education, this process in ancient India was so advanced that students from different countries of the world used to come to seek education in the famous universities of Taxila (1500 B.C.) and Nalanda (7th Century A.D.). It was so perfect that while modern students are unable to memorise even a few answers and resort to mass copying in the examinations, the ancient students were able to memorise even the huge voluminous four Vedas.

The works of scholars like Devendra Chandra Dasgupta, Veda Mitra, A.S. Altekar, A.L. Mudaliar, S.K. Das, R.K. Mukerji, F.E. Key etc. have highlighted the different aspects of ancient Indian education. But the more remarkable in the present context is D. C. Dasgupta's "Educational Psychology of the Ancient Hindus." In the preface of this he writes, "That the ancient Hindus, possessed as they were

of a thorough knowledge of educational psychology based their teachings on sound psychological principles cannot be gainsaid. "17 With innumerable citations and examples he has shown that the education was based on the perception and the nature of the student, intelligence and ability testing and educational and vocational guidance were perfectly in vogue then.

The factor of individual differences in mental capacity has been emphasised from the Rig Veda times, "Friends possessing eyes possessing ears, were (yet) unequal in mental apprehension."18 Garuda Purana, Nyaya Sutra of Gautam, Jainism's Parvamimansa Sutra, Asvaghosa in Mahayana Literature, Kautilya in Arthasastra etc. have talked of individual differences in intelligence, in mental abilities and have emphasised its assessment before imparting education or assigning job. Vishnusharma in Panchtantra says, "But it was necessary first to test your intelligence."19 Ancient literature is full of such instances.

Contrary to modern system there was very intimate contact of teacher and tot. Atharva Veda emphatically says, "At the time of admission ceremony (*Upanayan Sanskar*) the teacher (*Acharya*) adopts the student in his womb like a mother and keeping him for three nights he gives him the second birth at the time of education completion ceremony (*Samavartan Sanskar*) when even the high scholars (*Devatas*) come to have the auspicious glance of the new graduate (*snatak*)."²⁰ Here the three nights mean the three stages of elementary, intermediate and university education through the dark ignorance of which the teacher guides the student protectively personally theoretically and practically. There used to be three kinds of graduates—theoretically learned (*Vidya Snatak*), practically trained (*Vrat Snatak*) and both learned and practically sound (*Vidya-Vrat Snatak*). Thus learning with practical conduct was the ideal followed and the conduct of the teacher was a major influencing factor.²¹

In ancient times the environmental factor in doing a particular job was considered of primary importance. So for carrying education the calm, undistracting and healthy atmosphere of forest far away from home and public worries was usually selected. Human

factor of concentration and distraction was applied to education and the potentialities of the student were given free flow to develop in full.

The elementary education was compulsory, the intermediate was obligatory and the higher was optional allotted after strict educational and vocational guidance. The teacher of higher vocational learning never imparted training to the person not having aptitude for that trade.²² The teacher preferred to live and die with his art and learning of his trade rather than impart it to the undeserving one. According to D. C. Dasgupta, "The modern ideal and practice of applying sound psychological principle to vocational education were in vogue in ancient India." (Ref. p. 183) "The ancient Hindus not only knew that specific skill and abilities are of essential necessity for each occupation—high or low, but they also applied the scientific method in directing the vocational selection of their children" (p. 201).²³ The citizens, the parents, as well as the city supervisors took keen interest in vocational counselling. As a test for the guidance the teacher asked the scholars to make certain demonstration of their skill before proceeding to their courses of study. For example when a group of princes went to learn archery from Dronacharya in the Mahabharata times, he put a clay bird on a tree and asked them to pierce the arrow into the left eye of the bird. Calling one by one on the bow he asked, what he was perceiving. Everyone described so many visible things but Arjun said he is seeing only the left eye of the bird. Thus only Arjun got selected for the vocational training of the Archery. Various such devices were applied by the technical teachers in ancient India, and their counselling was the final authority.

PSYCHOLOGICAL APPLICATIONS TO STATE AND WARFARE:

Another remarkable field in which psychological application is found is state affair and warfare. The Atharva Veda Chapters VI/30 and XIX/37 lay down specific traits of a monarch.²⁴ What should be the King's behaviour in the assembly of ministers and how he can be a popular king, are described in the Vedas. The later literature like Ramayan and Mahabharata specifically depict the qualities, behaviour, duties and functions of a popular king. The stories of

the Panchtantra illustrate the varieties of kings functions to be taught to princes. Through these the psychological, maxims of behaviour were taught such as—our enemy's enemy is our friend, the affectivity and positivity of a false suggestion increases with the number of pronouncers, how certain behaviour patterns give rise to positive friendship and how certain behaviour patterns create rift and enmity in friends, hereditary characteristics cannot be fully and permanently changed and prior testing and small scale experimentation are necessary for all actions Chanakya Niti and Bidur Niti give behavioural guidance to be followed by kings, administrators and commons.

The famous Hitopadesh (direction for beneficial behaviour) are psychological suggestions for the adoption of ideal and utilitarian behaviour of the general public. Atharva Veda Mantra 12/1/45²⁵ describes how the people of various castes, languages, religions and customs in a state should live united for a common cause. Rig Veda's last Sukta (191) inspires for a familial and social integration and harmony. These are also applicable to present Indian conditions.

Atharva Veda III/1/2²⁶ asks to create confusion in enemy and Kaushik Sutra 14/7 shows how to hypnotise the enemy army. The most interesting is the incident of Arjun's neurosis in the Mahabharat war which is well depicted in the famous Gita. In the opinion of S. K. Rama Chandra Rao, 'it is a story of skillful and successful counselling; and what follows focusses the attention on this particular aspect of this great book, as the modern ideas of guidance and counselling are amply illustrated there.'²⁷ Just before the beginning of the war Arjun asked Lord Krishna to show him the warriors with whom he has to fight and when he saw them he at once refused to fight and took flight from reality. He showed symptoms of anxiety, confusion and phantasy together with the physical manifestations of sweating, weakness, tremulousness and palpitation. For ego's defences Arjun adopted the mechanism of rationalization as he said, "Killing these warriors would mean killing my family members, making family women-folk widow and children orphans, inflicting injury to friends, and cutting down the family tree which on my part shall be a great sin." Krishna being Yogeshwar (Lord of Yogis) soon recognised Arjun's weak ego and sudden withdrawal from

situation and his immediate need to acquire wholesome attitude and perceive things in proper frame of reference. There was also ego involvement as behind Arjun's love of his folk was a love of himself and an anxiety for his own welfare, the role-conflict made him inactive' similar to clinical depression and inhibition to act.

Arjun had developed a pathological state which in yogic terminology was the hyper increment of *Rajas* (erotic) *Guna* and reduction of *Tamas* (thenatos or destructive) *Guna*. All the three *Gunas*—*Sattav*, *Rajas* and *Tamas* exist in everyone since birth but their degrees vary every moment according to the need and press. For a warrior's role the dominance of *Tamas Guna* over *Rajas* is essentially needed.

In the terminology of yurvedic psychopathology, Arjun developed *Ur'mad* (hysteria) of Pitronmad type.

Lord Krishna at once picked up the method of Gyan Yoga because this was the only method suitable for the rational type Arjun and the situational need. He re-educated, explaining the true nature of the Self as immortal and independent of the mortal body and worldly family relations. Thus diverting his attention to the metaphysical standpoint Krishna drove out Arjun from the shrunken ego involvement in the conventional relations of kith and kin. The range of ego broadened. Thus the degree of *Rajas Guna* at once depressed and the press of the war field increased the *Tamas Guna*. And this *Tamas* may not be blind and crude so the *Sattav Guna* was also increased and the state of *Sthitaprijnya* (psychological equipose) was established in Arjun. his hysteria getting cured, he fought hard and won the battle.²⁸

Arjun's case is similar to the first world war time hysteria of the great general's which led to the discovery of psychogenic view point in mental disorders. Certainly if no family and ego involvement is there, the warrior does not feel war stress and anxiety and gives a devoted fight.

So decreasing the pathological state of *Rajas Guna* and increasing the resultant *Tamas Guna* is a yogic psychopathological therapy for war time neurosis.

PSYCHOLOGICAL APPLICATIONS TO EROTIC BEHAVIOUR:

The next field of psychological application is the erotic and sexual behaviour which has been regarded such an essential and pious activity of men that mythologically a god of sex (*Kama Dev*) has been assigned to be incharge of this function. Atharva Veda has a big group of hymns called *Strikarmani* (pertaining to female activity) the main theme of which is, how to behave to achieve the love object (male or female). Commentators of the Atharva Veda like W.D. Whitney, Maxmuller, Griffith, Von Roth, Sayan, Kesev, Satavalekar, R. C Sharma agree that Atharva Veda Sooktas (Chapters) I/34, II/30, III/25, VI/8 9, 102, 130, 131, 132 and VII/38 specifically deal with winning the beloved. Max Muller uses the phrases—"The entire mental condition of the maiden and perhaps also her utterances shall be altered." "Thus the mind of the woman shall not be able to free itself from her lover."²⁹

Leaving the minor ancient literature aside we make reference to *Kama Sutra* of Vatsyayana in which ways of approaching loved object, of attracting one and ways of having outmost pleasure have been dealt along with conceptual consideration of the instinct of sex.³⁰

PSYCHOLOGICAL APPLICATIONS FOR SUPERNORMALITY :

Lastly we now come to the psychological applications for the attainment of supernatural behaviour the instances of which so often fill the ancient Indian history. Right from Vedic times it is a common concept that, human personality is so modifiable that by adoption of proper practice and behaviour patterns it can attain supernormal state the opposite end of abnormality. From normality Yoga has equal excess to abnormality and supernormality. Its design starts from the smallest modification of reflex action, goes through unconscious complexes (may be of past lives) and reaches upto supernormality and *Moksha*.

There seems a general misapprehension that yoga means only *Asana* and *Pranayama*. These re the two out of eight stages of highly technical Patanjali yoga which are *Yama*, *Niyama*, *Asana*, *Pranayama*, *Pratyahar*, *Dharna*, *Dhayana* and *Samadhi*. These stages have releva-

nance to the yogic model of man which has five composite functional systems—*Annamaya*, *Pranamaya*, *Manomaya*, *Vigyanmaya*, and *Anandmaya Koshas* or layers. The practices of *Yama*, *Niyama* and *Asana* cover conditioned and somatic behaviour of *Annamaya Kosha*, *Pranayama* cover functional side of *Pranamaya nerves*, *Pratyahar* cover complexes of *Manomaya Kosha*, *Dharna* and *Dhyana* cover knowledge stuff of *Vigyanmaya kosha* and *Samadhi* cover blissful state of *Anandmaya Kosha*. Thus yoga modifies whole of conditioned physical, nervous and psychic components of human model. Each of the eight stages of Patanjali yoga has further advanced techniques most of which are not taught by the yogis to the common man. They require long arduous practice which only devoted yogis can do.

By the practice of *Swarvigyan*, a technical training about the science of breath taught by Shiva to Parvati, the common man can get success in life to a remarkable extent. By the awakening of *Kundalini* different supernormal states of behaviour are attained. Patanjali³¹ describes the various supernormal Siddhis which by the practice of higher Ashtang Yoga are achieved. In addition to this, psychological applications to the religious behaviour of man have been elaborately made by so many religious sects from time to time e. g., Buddhism prescribes to have minimum wants so that stress and frustration may not effect. But the yogic psychological applications for the achievement of supernormality in behaviour is certainly an advancement to the Western Psychology.

CONCLUSIONS :

In view of the above it can be said that the psychological applications in ancient India have been made in the fields of psychotherapy, education and guidance, state and warfare, love making, supernormality and religion. But it is noteworthy that the industrial psychological applications are not at all found in the Indian past, the reason of which is obvious that there were no industries like that of today in those days.

Lots of psychological learning is there imbibed in ancient literature and even in folk-lore which are full of messages to govern the life and social behaviour of man and also convey useful guide-

lines for the socio-economic development. Dedicated studies and devoted efforts to collect, analyse and disseminate the material in scientific perspective can throw light on many important psychological teachings of Rishis and Munis which have value content in the present socio - cultural framework. Such initial pursuit will not only suggest hypotheses, ideas and models for the new modes of experiments but will provide new theories for integrating the conflicting and chaotic conclusions of modern Psychology. T. R. Kulkarni has gone to the state of asserting that the source books such as Rig Veda, Upanishad, Yoga Sutra, Bhagwadgita and the like should be retranslated by psychologists for their more relevant and useful understanding.³²

Scholars like Gardiner Murphy, Abraham Maslow, Gordon Allport etc. feeling the inadequacy of modern psychology are turning towards the oriental intellectual heritage for better insight and understanding of the non-physical aspect of man in which India can definitely contribute to a great extent and present more worthwhile systems of Psychology to the world.

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A Report of The U.G.C. Summer Institute on Psychological Traditions in India

(June 25 to July 9, 1986)

by

Dr. H. G. Singh

Professor, Psychology Dept.
Director of the Summer Institute

Organised by

**Gurukula Kangri Vishwavidyalaya,
Hardwar**

Sponsored by

**University Grants Commission
New Delhi**

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List of the participants

XVII

A Report of the U.G.C. Summer Institute on Psychological Traditions in India held at Gurukula Kangari Vishwavidyalaya, Hardwar

(June 25 to July 9, 1986)

1. INTRODUCTION

From the Vedic times lots of conceptual learning are found imbibed in the literature and practical rituals of Indian culture. Purans, Mahabharat, Smritis, Jainism & Buddhism have as much Psychological heritage as the six philosophical systems. The achievements of yoga as a science of behaviour modification and improvement have attained international recognition both conceptual and practical.

In the courses of Psychology a few university departments have kept 'Indian Psychology' as one of the optional papers but its teaching is rare. Hence the Indian psychological learning is lying dormant away from the mainstream of psychology. During the last two decades the researches and works of several psychologists have brought forward the knowledge pertaining to the behaviour and psychic aspect of human personality scattered in the oriental and later

literature of India. The recent advancement of Western psychology towards humanistic psychology in a positive trend towards Indian psychological perspectives. In contrast to Western organic approach the mainstream of Indian approach to behaviour description analysis and modification is mainly psychic. Atharva Veda is a voluminous treatise of such applied practical approach to solve behavioural problems of all magnitude (Ref. psychotherapy in India" by Dr. H. G. Singh, pp. 12, 13). Psyche or non-organic aspect of human personality is the field in which India can lead the world so much as the West is leading in organic field. The time is ripe to bring the Indian psychological traditions and learning within the main current of psychological teaching and for this, organising the orientation or short term course in Indian psychology for the university and college teachers seemed to be the dire need of the day. It was expected to open the venues to assess and assimilate Indian psychological learning on a wider, objective and scientific scale.

With this spirit the Gurukula Kangri Vishwavidyalaya, Haridwar prepared a proposal to organize a Summer Institute on Psychological Traditions in India which was very kindly accepted and sponsored by the University Grants Commission, New Delhi.

2. OBJECTIVES OF THE SUMMER INSTITUTE

The objectives of this Summer Institute were as follows :

- (a) To acquaint psychology teachers and Research scholars regarding various landmarks and achievements of Indian psychology.
- (b) To provide a forum for discussion on various aspects of Indian psychology.
- (c) To develop understanding regarding various methods of Indian psychology with special reference to behaviour modification.
- (d) To compile and disseminate material in Indian psychology.
- (e) To develop positive attitude to work scientifically upon Indian concepts.

- (f) To publish the proceedings and lectures of the course.

3. COVERAGE

In view of the above objectives the topics covered during the institute period were :

- (a) Historical perspectives of Indian Psychological Traditions from Vedic to modern times. Psychological material in the Rig Veda, Atharva Veda, Upanishads, Purans, Smritis, Mahabharat, Gita, Ramayan etc.
- (b) Psychology in six Philosophical systems.
- (c) Jain Psychology — Personality types.
- (d) Buddhist Psychology — Freedom from suffering, Personality types.
- (e) Perception — Theories, Extra Sensory Perception.
- (f) States of Consciousness — Jagrat, Swapn, Susupti, and Turiya.
- (g) Personality — Theories, Constituents (Five Koshas), Types, modification, integration & disintegration.
- (h) Indian Psychotherapeutics — Concepts and Therapeutic Tehniques, Ayurvedic Bhoot Vidya, Comparison with Western techniques of cure.
- (i) Yoga — Types, Personality Constituents— Sattav, Rajas and Tamas, Patanjali eight-fold Yoga, personality modification, Supernormal Siddhis, Kundalini, Six Chakras, Breathing, its relation with mental & physical health.
- (j) Para-psychology.
- (k) Problems of Indian Psychology, possibilities of experimental approach to concepts. Advancing Research in Indian Psychology.

The above contents were covered by theoretical lectures, assignment of projects and visits to Yoga Ashrams.

4. PROJECT WORK

In order to practically train the participants in the collection of material and writing on the contents of Indian Psychology each participant was assigned a project to be prepared and completed during the period of the Summer Institute. Some of the outstanding projects were as follows :

- (a) Compilation of literature on Indian Psychology (Books : ancient and modern, Articles, Journals, Thesis.)
- (b) Possible topics and areas of Research in Indian Psychology.
- (c) Behaviour modification through integral Yoga.
- (d) Why Apathy to the study of Indian Psychology.
- (e) Feasibility of Indian Psychology as an independent paper.
- (f) Jain Psychology.
- (g) Abnormal Psychology in Ayurveda.
- (h) Psychology of dreams in Indian Context.
- (i) Concept of Mental Health in Ayurveda.
- (j) Concept of normality and abnormality in Indian Psychology.
- (k) Bhakti Yoga.
- (l) Concept of Mana in Indian Psychology.

5. DURATION AND PLACE

Period : June 25 to July 9, 1986.

Place : Gurukula Kangri Vishwavidyalaya, Haridwar, because there is teaching of Indian Psychology at Post-graduate level as a separate paper and also there is 50% matter in Hist. of Psychology Paper. Also a lot of considered work goes to the credit of

Prof. H. G. Singh of Psychology Deptt. of this University who happens to be the Director of this Institute.

6. DAILY PROGRAMME

The daily working hours were from 08.30 to 13.30 hrs. and from 17.00 to 18.30 hrs.

The writing and presentation of the projects by the participants were done in the after-noon session.

[a] Lecture Schedule :

1st Lecture	—	08.30 to 10.00 hrs.
2nd Lecture	—	10.00 to 11.30 hrs.
Coffee Break	—	11.30 to 11.45 hrs.
3rd Lecture	—	11.45 to 12.45 hrs.
4th Discussion/Library consultation—		12.45 to 13.30 hrs.
Project work/Presentation	—	17.00 to 18.30 hrs.

[b] Library Schedule :

For the benefit of the participants Gurukula Kangri University Library, which is famous for its huge collection on indological and oriental literature provided full facilities of even issuing books temporarily for the duration of the institute alongwith consulting books freely during the library working hours.

7. EDUCATIONAL VISITS

The following organisations and research centres were visited and their authorities lectured and explained with demonstration the work they are conducting in the field of psychic research.

- 1- Brahma Varchas Shodh Sansthan, Hardwar
- 2- Shanti Kunj Sansthan, Hardwar
- 3- Sri Aurobindo Ashram, Jwalapur

4- Sri Anandmai Maa Ashram, Kankhal

5- Yogi Pharmacy

8. VISITING FACULTY MEMBERS (Resource Persons, Outstation)

The following outstation faculty members came, delivered lecture and conducted group discussions and demonstrations.

LIST OF OUTSTATION VISITING FACULTY MEMBERS

Sl. No.	Name and Address	Dates Visited
1-	Dr. Satyavrat Siddhantalankar, Ex. Prof. and M.P., Visitor, W 77 A Greater Kailash I, New Delhi.	25 — 29 June 1986.
2-	Dr. Raghunath Safaya, Principal, Govt. College of Education, Chandigarh.	25 — 28 June 1986.
3-	Dr. R. M. Loomba, Ex. Prof. (Lucknow University) B-12, Niralanagar, Lucknow.	2 — 4 July 1986.
4-	Dr. S. P. Atreya, Director, Academy of Phil. & Psy. Kothal Gate, Dehradun.	5 — 6 July 1986.
5-	Dr. A. K. Sinha, Ex. Prof. (Kurukshetra University) Academic Centre, D-10, Amrawati, Durgapur (West Bengal).	8 — 9 July 1986.

9. RESOURCE PERSONS (Local)

The following local academic persons delivered lectures and demonstration :

LIST OF LOCAL ACADEMIC MEMBERS VISITED

Sl. No.	Name and Address	Dates Visited
1-	Sri Bhagwat Dutt Vedalankar Vedic Res. Scholar, Gurukul Kangri Vishwavidyalaya, Hardwar.	28-6-86.
2.	Dr. Pranav Pandya, M.D. Director, Brahmvarchas Research Institute, Hardwar.	29-6-86. 5-7-86.
3-	Dr. Vinod Prakash Upadhyaya, Reader, Rasa Shastra, State Ayurveda College, Hardwar.	30-6-86.
4.	Dr. J. D. Vedalankar, Head of Phil. Dept., Gurukula Kangari University, Hardwar.	4-7-86.
5-	Dr. A. K. Dutta, M.D. Shanti Kunj Shodh Sansthan, Hardwar.	5-7-86.
6-	Sri Chaman Lal, Sri Aurobindo Yoga Ashram, Jwalapur.	5-7-86.

The following out-station faculty members could not come to deliver their talks due to their own reasons.

- | | | |
|----|--|----------------|
| 1- | Dr. H. C. Ganguli,
Prof. & Head Psychology Dept.,
Delhi University, Delhi. | Sudden illness |
|----|--|----------------|

X

- 2- Dr. Rama Krishna Rao,
Prof. & Head, Psychology Dept.,
Andhra Pradesh University,
Waltair. Personal reason
- 3- Dr. S. K. Ramachandra Rao,
Ex. Head of Psychology Dept.
Instt. of Mental Health,
Bangalore. Personal reason
- 4- Dr. A. Sharma,
Prof. & Head, Policy Planning,
N. C. E. R. T., New Delhi. Sudden engagement
- 5- Dr. Ram Nath Sharma,
Head of Philosophy Dept.,
Meerut College, Meerut. Personal reason
- 6- Dr. A. Pr Achal
Director,
Yoga Adv. Shodh Sansthan, Ramna, Gaya. Sudden engagement

10. PARTICIPANTS

The Director of the Summer Instt. granted the applications of thirty two candidates and called them for participation, but out of them fifteen turned up to join. Among these there was one Richard J. Castillo from Harvard University, U.S.A. who was called back by his Embassy the next day for his personal reasons. The participants belonged to U. P., Delhi, Punjab, Gujrat, Madhya Pradesh, Coimbatore, U. S. A. A complete list of all the participants is given under Appendix. Almost all of them were between 26 to 54 years of age. The three of them belonged to Universities, nine to Colleges, one to I. I. T. and one to P. G. I. M.R. In all there were 11 gents and 3 ladies. All the participants were keen and enthusiastic to acquire knowledge regarding Indian Psychological traditions and contributions. They were allotted the following Institute engagements which they performed in the best possible manner and harmony.

- 1- Dr. S. Narayanan ... Course Senior
- 2- Dr. Udai Jain ... Chief Recorder

- | | | |
|---------------------------------|-----|--------------------------------|
| 3- Dr. V. P. Bhargava | ... | Recorder |
| 4- Dr. J. B. Patel | ... | Recorder |
| 5- Dr. Har Mohan Singh | — | Projects Incharge |
| 6- Sri R, P, Kulshresth | ... | Messing Incharge |
| 7- Dr. Kishore Chandiramani | ... | Educational Tour
Incharge |
| 8- Dr. (Mrs.) Nirmal Chaturvedi | ... | Cultural Programme
Incharge |

University-wise the participants represented the universities of Agra, Bhopal, Meerut, Vallabhvidyanagar, Gujrat, Bharthiar Coimbatore, I. I. T. Delhi and P. G. I. M.E.R. Chandigarh.

11. INAUGURATION :

The Summer Institute was formally inaugurated on June 25, 1986 by Dr. Satyavrata Siddhantalankar (Ex. M.P., V.C. and present Visitor of the Gurukula Kangri Vishwavidyalaya) after chanting of the Vedic Mantras. The Institute Director first welcomed the participants, guests and the chief guest, and then explained the need, importance and objectives of the Summer Institute. This function was presided over by Sri R. C. Sharma I. A. S. (Retd.), Vice-Chancellor, Gurukula Kangri Vishwavidyalaya.

The chief guest Dr. Satyavrata Siddhantalankar appreciated the purpose of this institute which had a sharp focus and clear vision of Indian Psychology. In the key note address he showed the limitations of the Western Psychology and stressed the need of the psychology which originated in Indian Vedic Culture and which is specifically suited to Indian conditions and traditions to solve most of the present day problems and turmoil. Sri R.C. Sharma explained the general observations regarding present day psychology and the desired status of Indian Psychology in its curricular activities.

12. TRAINING STRATEGIES USED :

In this training course the teaching strategies used were lecture-cum-discussion, project work, demonstration and educa-

tional visits. Most of the lectures delivered were given to the participants either printed or cyclostyled. As Indian Psychological learning is mostly lying away from the mainstream of Psychology so in the initial lectures the subject matter was put in the historical perspectives of how and when the psychological learning developed from Vedic times and in what form it is available there in. Then gradually its placement in modern psychology was followed ending with its experimental and research possibilities in the scientific perspective.

Each participant was given books worth Rs. 200/- on topics related to the different aspects of Indian Psychology and in addition to it two exercise books, pen and book container were also given.

The demonstration of different experimental approaches being applied to the study of psycho-spiritual aspect of human behaviour was given by Dr. Pranav Pandya of Brahmavarchas Shodh Sansthan under camera and two Video films were made of the proceedings.

Two cultural entertainment programmes were arranged by the participants during the course. Variety of items were presented from mere assuming jokes through sweet songs to highly moving self composed English poems.

13. THE VALEDICTORY FUNCTION :

The valedictory function was held on July 9, 1986 in the Senate Hall of the Vishwavidyalaya which was presided over by Dr. A. K. Sinha of Durgapur. In his valedictory address Dr. Sinha elaborately pointed out towards the landmarks of Indian psychology and the Indian concept of mental health. Dr. H.G. Singh, Professor of Psychology presented the report of the Summer Institute. When given the opportunity to come out with their reactions about the course most of the participants expressed that they have learned many new things about Indian Psychology and appreciated the Director for smooth running of the course. All of them were having a sense of satisfaction and conviction that they had been enough benefitted by this institute.

The certificates for completing the course were awarded to

the participants. Prof. Ram Prasad, Pro-V.C. encouraged and advised the participants to work scientifically on the theories and issues of Indian Psychology which are evidently found in ancient Indian literature. Shri Virendra Arora, Registrar thanked the participants and the audience from the side of the Vishwavidyalaya.

14. RECOMMENDATIONS OF THE SUMMER INSTITUTE :

The following are the main recommendations made by the participants and resource persons on the basis of formal and informal discussions during the training period.

- (a) Psychology both as a science of soul and behaviour is found imbibed in the life and culture of India but in the language and terminology quite different from that we find today.
- (b) West oriented psychology has not achieved the standard to fulfil the needs of the masses in India and it has yet to prove its pragmatic value. That is why its applications are a few in the fields of industry, education, therapeutics, socialization and spirituality.
- (c) As scientifically assessed and found by so many Western and Indian scholars Indian psychological learning e.g., Yoga is a far more complete theory of mind and behaviour than that of the West.
- (d) Psyche is the field in which India has a lot to contribute to the world right from the times of the Vedas as Atharvaveda is the basic book of Indian applied psychology.
- (e) Where there are books entitled American Psychology, Russian Psychology, British Psychology, German Psychology etc., then why there should not be the book entitled Indian Psychology.
- (f) It is most disheartening that Indian psychologists are not probing into the psychological traditions of India and are rigidly following the Western path, which is far away from Indian culture.

- (g) It becomes imperative from the national point of view upon Indian psychologists to make Psychology a pragmatic science by searching and assimilating behavioural learning of Indian traditions in it.
- (h) Applications of modern scientific methods of observation and experimentation should be made to the maximum possible to the study of Indian concepts. The knowledge of Sanskrit is not essential to conduct research into Indian psychological learning because lots of translations and commentaries of ancient works are available in English, Hindi and other languages.
- (i) The thoughts and material of Indian Psychology should be included and placed in the relevant topics of the teaching courses at Intermediate, Graduate and Post-graduate levels.
- (j) There should be a compulsory paper on Indian Psychology in the Post-graduate syllabus.
- (k) The history of Psychology should be re-written beginning from the Vedas and justified Indian contribution should be included in this paper.
- (l) The researches in Indian psychological learning should be encouraged at Post-graduate dissertation, doctorate and project levels.
- (m) Seminars, symposiums and conferences on the topics related to Indian Psychology should be frequently and widely held to have the intensive and unprejudiced discussion of its subject matter.
- (n) Such Summer Institutes and workshops should be held time and again to acquaint and attract the teachers to the development of Indian Psychological contributions.
- (o) The proceedings and findings of such organizations should be published and circulated widely.

15. EVALUATION BY THE PARTICIPANTS :

At the completion of the Summer Institute the participants were given evaluation performa with a view to find out the shortcomings and achievements of the institute for future improvement. However during the course period the Director and Faculty Members tried to find out the weaknesses and good points of the course through informal meetings and discussions and adjusted the training strategies accordingly.

(I) GOOD POINTS AS INDICATED BY THE PARTICIPANTS :

- (a) Appreciation for taking a bold step for organising an Institute on Indian Psychology for the first time. (100%)
- (b) The institute has advanced the knowledge about Indian contribution to Psychology. (100%)
- (c) Lectures, group discussion and visits were appreciated and ranked in the priority order.
- (d) General administration was very good under the circumstances prevailed. (100%)
- (e) All the parts of the programmes appealed. (80%)
- (f) Such courses should be repeatedly arranged. (100%)
- (g) All the speakers were upto the mark. (900%)
- (h) Appreciation of the project work assigned. (92%)
- (i) Lodging and Boarding arrangements were nice. (100%)
- (j) Publicity of the Institute activities was well covered in newspapers, weeklies and journals.

(II) WEAKNESSES AS INDICATED BY THE PARTICIPANTS :

- (a) Most of the participants felt that due prior publicity was not given to the programme. (75%)
- (b) Although the joining instructions were sufficient but the time given was short and some of the participants could

- not come without journey reservations. (80%)
- (c) Less time was devoted to discussions. (25%)
- (d) One resource person could not come to the level of the participants as he talked in air and they were not benefited.
- (e) It was only one man's show at the host department.

16. RECOMMENDATIONS BY THE DIRECTOR :

- [a] The course Director is very much satisfied with the working of the institute. He tried to complete almost all the topics/contents and objectives laid down, with the help of the competent resource persons.
- [b] The participants were very much enthusiastic to know about Indian Psychology. Some of them brought allied literature in aid of their studies.
- [c] They took class notes with great zeal and prepared their Projects in scheduled time. Some of the projects e.g., compilation of the literature on Indian Psychology, possible topics of research, feasibility of the Indian Psychology as a separate paper, etc. no doubt are of great help to further the studies in Indian Psychology. Majority of participants went with determination to work in the field of Indian Psychological Traditions.
- [d] There was optimum cooperation and coordination among the participants and academic staff of the institute and it facilitated the smooth and concentrated teaching.
- [e] Inter-disciplinary research projects of the discipline of Psychology with Sanskrit or Vedas or Ayurveda or Yoga would certainly contribute to the development of Indian Psychology.
- [f] As Indian Psychology is yet to come in the main-stream of Psychology so more Summer Institutes Work-shops, Seminars and Conferences should be held sponsored by

the U. G. C. and other Governmental research councils.

- [g] The Editorial Board of Vedic Path, Journal of Vedic, Indological and Scientific Research, Gurukula Kangri Vishwavidyalaya has very kindly published its June 1986 issue of the Vedic Path as an special number on the "Psychological Traditions in India" for which the Director of the Summer Institute feels thankful to them.
- [h] The Gurukula Kangri University and the Director feel highly obliged to the University Grants Commission, New Delhi for sponsoring this Summer Institute.

Appendix —

LIST OF PARTICIPANTS AND THEIR ADDRESSES

- 1- Dr. Har Mohan Singh,
Dept. of Psychology, R. B. S. College, Agra.
- 2- Dr. V. P. Bhargava
Dept. of Psychology, R. B. S. College, Agra.
- 3- Km. Sangita Bhargava,
Dept. of Psychology, Agra College, Agra.
- 4- Dr. Uday Jain,
Reader, Dept. of Psychology, Bhopal University, Bhopal.
- 5- Dr. Raghuvir Swarup,
Dept. of Psychology, S. V. College, Aligarh.
- 6- Dr. S. C. Sharma,
Dept. of Psychology, S. R. K. (P. G.) College,
Firozabad.

- 7- Dr. N. K. Porwal,
Dept. of Psychology, S. R. K. (P. G.) College,
Firozabad.
- 8- Avneesh Singh,
Dept. of Hum. & S. Sc., I. I. T., Hauz Khas,
New Delhi.
- 9- Dr. J. B. Patel,
Dept. of Psychology, S. P. University
Vallabhvidyanagar (Guj State)
- 10- Dr. Kishore Chandirmani,
Senior Resident, Dept. of Psychiatry,
PGIMER, Chandigarh.
- 11- Prof. S. Narayanan, Ph.D.
Head, Dept. of Psychology, Bharathiar University,
Coimbatore.
- 12- Mrs. Sarla Chaturvedi,
B. D. Jain College, Agra.
- 13- Mr. R. P. Kulshrestha
M.M.H. College, Ghaziabad.
- 14- Dr. (Mrs.) Nirmala Chaturvedi,
Dept. of Psychology, K. R. College, Mathura.

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Editorially Speaking :

Vedic Concept of Education

During Vedic times the Education was given the foremost importance as a good number of mantras deal with it. The following mantra depicts aim and object of the education; the aptitude of the teacher and student and the works of the student.

ब्रह्मचारी इष्टान् चरित् रोदसो उभे, तस्मिन् देवाः समनसः भवन्ति ।
 सः दाधार पृथिवीं दिवं च, सः आचार्यं तपसा पिपति ॥ AV. XI/5/1

"Wishing to investigate the secrets of both the Worlds (the heaven and earth) the Brahmachari (student) embarks upon the journey of life. The men of divine qualities (the teachers) also possess the similar mental makeup. The student holds on to investigate earth as well as heaven. In this pursuit the Brahmachari satisfies his teachers with his diligence and perfect application."

आचार्यं उपनयमानो ब्रह्मचारिणं कृणुते गर्भमन्तः ।

त रात्रीस्तिस्त्र उदरे वर्धति तं जातं द्रष्टुमिष्यन्ति देवाः ॥ AV. XI/5/3

"It means at the time of admission ceremony (Upanayan Samskar) the Acharya (teacher) adopts the student in his womb like a mother and keeping him for three nights he gives him the second birth at the time of education completion ceremony (Samavartan Samskar), when even the Devtas come to have the auspicious glance of the new Snatak." This is the reason why in Indian culture the educated learned persons are usually called Dwij (twice born). Here the three nights mean

the three stages of education viz., elementary, intermediate and higher, through the dark ignorance of which the Acharya (teacher) guides the Shishya and brings him to the complete light of learning. This fact points towards the very close, knowledge feeding, protective and over all careful contact of the teacher with the student. Thus produced, the graduate (Snatak) was so highly learned and honourable that even the Devtas i. e., persons of upper starta used to come to have his Darshan. Such was the ideal responsibility of the teacher. But how such teaching was done the Taitriya Upanishad says :—

ऋतं च स्वाध्यायप्रवचने च । सत्यं च स्वाध्याय प्रवचने च । तपश्च स्वाध्याय-
प्रवचने च । दमश्च स्वाध्याय प्रवचने च । शमश्च स्वाध्यायप्रवचने च ।
अग्नश्च स्वाध्याय प्रवचने च । अग्निहोत्रं च स्वाध्यायप्रवचने च । अतिथ्यश्च
स्वाध्याय प्रवचने च । मानुषं च स्वाध्यायप्रवचने च । प्रजा च स्वाध्यायप्रवचने
च । प्रजश्च स्वाध्यायप्रवचने च । प्रजातिश्च स्वाध्यायप्रवचने च ।

"Study and teach realistically. Study and teach with good conduct. Study and teach all Shastras doing penance (Tapa) and hard labour. Control senses and keep them away from distractions and learn and teach keeping the desires and mind free from evils. Study and teach about fire and electricity. Study and teach while serving the guests. Study and teach while doing Agnihostras, (Prayers). Study and teach following all human behaviours i. e., observing duties and laws of the land. Study and teach preserving Virya i.e., maintaining Brahmacharya (celibacy)."

Thus the student was kept free from all kinds of impurities and pollutions, away from courtly persons, selfish citizens, disturbances of home, hazards of city life, and engrossed in studies and character building. Like a coin there were two inseparable sides of education viz., the aquisition of knowledge and the development of good conduct. The Acharya had to watch and train the Acharan (conduct) of the Brahmachari i.e., one who is practising the sacred learning in behaviour. Knowledge without practical learning in life had no place in ancient education.

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Man Avartan Sukta (Calling Back the Mind to the Center)

Prof. Satya Vrat Siddhantala

This is the 58th *Sukta* of the *Rig Veda*. The theme of this *Sukta* is that it is the nature of the mind to wander all over the place; it does not stay at one point. For a meaningful life it is essential that the mind develop the faculty of concentration. The *Sukta* is on repeating that your mind which runs about hither and thither should be brought back to one point so that you concentrate on the problems of life and solve them rather than fritter away its vital force. This *Sukta* is of 12 stanzas (*Mantra*) in each of which is repeated: "I bring back the mind under control and restrain it from wandering."

यत् ते यमं ववस्वतं मनः जगाम दूरकम् ।
तत् ते आ वर्तयामसि, इह क्षयाय जीवसे ॥१॥

That mind of yours which has gone far away to *Yama*, the son of *Vivaswan*, I bring it back for it to stay here so that you may live.

*Visitor, Gurukula Kangri Vishwavidyalaya. Haridwar

यत् ते दिव्यं, यत् पृथिवीं, मनः जगाम दूरकम् ।
तत् ते आ वर्तयामसि, इह क्षयाय जीवसे ॥२॥

That mind of yours which has gone far away to the heaven and the earth, I bring it back, for it to stay here, so that you may live. 2.

यत् ते भूमिं चतुर्भुष्ट मनः जगाम दूरकम् ।
तत् ते आ वर्तयामसि, इह क्षयाय जीवसे ॥३॥

That mind of yours which has gone far away to the earth lying on all four sides, I bring it back, for it to stay here, so that you may live. 3.

यत् ते चतस्रः प्रदशिः मनः जगाम दूरकम् ।
तत् ते आ वर्तयामसि, इह क्षयाय जीवसे ॥३॥

The mind of yours which has gone far away to all the four corners of the earth, I bring it back, for it to stay here, so that you may live. 4.

तत् ते समुद्रं अर्णव मनः जगाम दूरकम् :
तत् ते आ वर्तयामसि इह क्षयाय जीवसे ॥५॥

That mind of yours which has gone far away to the watery ocean, I bring it back, for it to stay here, so that you may live. 5.

यत् ते मरीचीः प्रवतः मनः जगाम दूरकम् ।
तत् ते आ वर्तयामसि इह क्षयाय जीवसे ॥६॥

That mind of yours which has gone far away to the fast-moving of light, I bring it back, for it to stay here, so that you may live. 6.

यत् ते अपः, यत् औषधीः, मनः जगाम दूरकम् ।
तत् ते आ वर्तयामसि इह क्षयाय जीवसे ॥७॥

That mind of yours which has gone far away to the waters,

to the medicinal plants, I bring it back, for it to stay here, so that you may live. 7.

यत् ते सूर्यं, यत् उषसं, मनः जगाम दूरकम् ।
तत् ते आ वर्तयामसि इह क्षयाय जीवसे ॥८॥

That mind of yours which has gone far away to the sun, to the dawn, I bring it back, for it to stay here, so that you may live. 8.

यत् ते पर्वतान् बृहतः मनः जगाम दूरकम् ।
तत् ते आ वर्तयामसि इह क्षयाय जीवसे ॥९॥

That mind of yours which has gone far away to the great mountains, I bring it back, for it to stay here, so that you may live. 9.

यत् ते विश्वं इदम् जगत्, मनः जगाम दूरकम् ।
तत् ते आ वर्तयामसि इह क्षयाय जीवसे ॥१०॥

That mind of yours which has gone far away to the world, I bring it back, for it to stay here, so that you may live. 10.

यत् ते पराः परावतः मनः जगाम दूरकम् ।
तत् ते आ वर्तयामसि इह क्षयाय जीवसे ॥११॥

That mind of yours which has gone far, far away, farthest to the farthest, I bring it back, for it to stay here, so that you may live. 11.

यत् ते भूतं च भव्यं च मनः जगाम दूरकम् ।
तत् ते आ वर्तयामसि इह क्षयाय जीवसे ॥१२॥

That mind of yours which has gone far away to the past and to the future, I bring it back, for it to stay here, so that you may live. 12.

All the problems of man are the problems of mind. In fact, most of the physical illnesses can be traced to an unhealthy mind. If the mind is under control of the soul, all the problems are solved.

This *Sukta* lays emphasis on controlling the mind. The difficulty with the mind is that it continues to stay away and does not stay for long at one point. It defies concentration. There are several directions in which it wanders. It goes in all directions and at such a speed that even the speed of the rays of light is slow in comparison. It flies far away, farthest than the farthest. While being in the present, in a moment it goes back to the past, and in no time it flies to the future. After all, the mind is the servant of the soul. The soul should sway over the mind, and not the other way. The *Mantra* says that, unfortunately, it is the mind that dominates the soul. The process should be reversed. To that end it is repeatedly said in the 12 *Mantras* : I bring the mind back to its master, the soul from whose grip it is struggling to release itself. Only when the mind is brought back to its moorings can one solve the problems of life. Repeating these *Mantras* as auto-suggestion educates the mind in concentration.



Vedic Revelation

*Karam Narain Kapur**

It is the belief of the Hindus and their great seers that as man cannot instruct himself without another's help and guidance, God revealed the Vedas-Rik, Yaju, Sam and Atharv—to the four Rishis after the creation of the Universe. Those Rishis were the "very peak of humanity."

In his book, "Science and Religion" Maxmuller has observed :
"If there is a God who has created Heaven and Earth, it will be unjust on His part if He deprives millions of souls born before Moses of His divine knowledge. Reason and comparative study of religions declare that God gave His divine knowledge to mankind from his first appearance on Earth."

"Divine revelation" to put it in the words of Drs. Westcott and Buhler, "is concerned with humanity and creation. It is given to "peaks of humanity" as Sir Oliver Lodge calls them, at the time of creation. The Supreme Being 'hands down' this revelation, because it is absolutely necessary for the safety and growth of mankind. It

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must be remembered that without such revelation humanity would have been so much the worse and have been groping in the dark compelled to live like beasts. It can under no circumstances be admitted for a moment that God created mankind able to find out its own way in the creation."

Revelations :

- (a) The Vedas are eternal and consequently perfect and infalible"—Maxmuller.
- (b) The Vedas are eternal and not answerable to any human agency"—Schopenhauer.
- (c) "OH : Blessed land of Hind (India) thou art worthy of reverence for in thee has God revealed true knowledge of Himself.

"What pure light do these four revealed books afford to our (mind's) eyes like the (Charming and cool) lustre of the dawn these four, God revealed into His prophets (*rishis*) in Hind.

"And He thus teaches all races of mankind that inhabit His Earth "observe (in your life) the knowledge I have revealed in the Vedas" for surely God has revealed them.

"These treasures are the Sam and Yajur (Yujra—Yajur) which God has published. O, my brothers revere these for they tell us the good news salvation.

"The two, next of these four, Rik and Atharva (Atar) teach us lesson of (Universal) brotherhood. These two Vedas are the beacons that warn us to turn towards that goal (universal brotherhood)". Lavi Bine Akhtab Bine Turfaa.

- (d) "After gradual research I have come to the conclusion that long before all heavenly books like the Quran, the Old

Testament and the New Testament etc. God had revealed to the Hindus through the rishis of them Brahma was Chief.. His four books of knowledge, the Rig Veda, the Yajur Veda the Sam Veda and the Atharva Veda".

(Dara Shakoh son of Emperor Sheh-I-Jahan quoted in Saam Veda by Devichand (1981) P XVII.)

- (e) The Vedas are revealed by OM KAR (Guru Granth Sahib). It would be logical to state that since God is Perfect and All-knowing. His Revelation given at the time of creation of the Universe would not require any subsequents addition or alteration.

In the 24th Conference of Noble Prize Winners held at Lindan, West Germany, in August 1976, where eminent physicists engaged in life time research in Vedas, took part, Brian Josephson, a noted physicist is reported to have said :

"The Vedas are the inspiration of the Absolute. There is a connection between the pattern of sound oscillation of words and their meaning."

Aurobindo, the sage of Pondicherry has observed :

"There are always three fundamental entities which we have to admit and whose relations we have to know if we would understand existence at all— God, Nature and soul. If, as Dayanand held on strong enough grounds, the Vedas reveal to us God, reveal to us the Laws of Nature, reveal to us the relation of the soul to God and Nature, what it is but a Revelation of Divine Truth. And if, as Dayanand held, it reveals them to us with perfect truth, flawlessly, he might well hold it for an infallible scripture."

"There is nothing fantasting in Swami Dayanand's idea that the Vedas contain truths of science as well as truths of religion. I will even add my own conviction that Vedas contain other truths of science which the modern world does not at all possess and in that case Dayanand has understated than overstated the depths and range of Vedic wisdom."

The Vedas are an encyclopedia dealing with every aspect of life, culture, religion, mysticism, science, metaphysics, cosmogony, meteorology, ethics, law and sociology. They are a book of knowledge for all times, places and peoples. The light which they throw still enlightens us.

But cut of its original moorings by time and covered by moss of tidal waters of innumerable centuries, the original light and lustre of the Vedas have become dim. After the Mahabharata war learned Brahmins ceased to exist and their places were taken up by people who began to play loose and fast with the meaning of the Vedas in order to serve their own selfish ends. None-the-less the Vedas have all along been held in very high esteem by all and sundry in India. Even Maxmuller had to admit that "in the history of the world the Vedas fill a gap which no literary work in any other language could fill."

For a very long time after the Mahabharata War the Vedas remained more-or-less a sealed book firstly because the priestly class in order to hold the in sway over the other classes, monopolised their study and secondly because the Vedas on account of their vastness, comprehensiveness, subtilty, sublimity and cryptic, poetical, and symbolical language baffled the readers. Even scholars like Shankaracharya, Vivekanand and Tilak neglected the Vedas and confined themselves to the task of writing commentaries on Upanishadas and Gita. It was Swami Dayanand, however, who devoted his life to the study and propagation of Vedas, for him the Vedas were the final authority, other works derived their authority from Vedas only. He adopted the meanings of the Vedic words from their derivatives.

Meanings of Vedic hymns

It is stated in Satyarth Prakash (P. 126) that God imparted the meanings of the Vedic hymns to the four Rishies to whom the Vedas were revealed. It has also been mentioned that whenever highly evolved Yogies and Maharishies engage themselves in deep contemplation of God for the purpose of findings of the **mantras**, God imparts to them their meanings. Yaskacharya echoed this point in the

Narukta by saying that a person, who is neither a rishi nor a tpsavi, can not realize the (hidden) meanings of the (abstruse) mantras,

Since there are three permanent entities— God, soul and matter—the Vedic mantras deal with matters spiritual, mental and physical.

"Who in this age of iron shall have the strength to recover the light of the forefathers or soar above the two enclosing firmaments of mind and body into the luminous empyrean of the infinite truth. The rishies sought to conceal their knowledge from the unfit....."

"The secret of the Veda, even when it has been unveiled remains still a secret."—Aurobindo

Prof. Maxmuller states :

1. Bunsen used to say about Vedas :

"It is fortress that must be seized and taken : it cannot be left in our rear." But he little knew how much time it would take to approach it, to surround it and at last to take it. It has not been surrounded even now and will not be in my time." (Autobiography of Maxmuller, 1974 edition, p. 194).

2. It is impossible for one scholar, it will probably be impossible for one generation of scholars to bring the deciphering of the hymns of the Rigveda to a satisfactory conclusion." (Rigveda Samhita Fourth Volume, p. ixxvii).

3. "Let it be not supposed that because there are several translations of the Rigveda in English, French and German, therefore all that the Veda can teach us has been learnt. Far from it. Every one of those translations has been put forward as tentative only. We are still on the mere surface of the Vedic literature."

4. "Though much time and labour has been spent on the Vedas in England and in Germany, the time is not yet come for translating it as a whole. It is possible and interesting to translate it literally or in accordance with scholastic commentaries.....But with the exception of these simple petitions, the whole world of Vedic ideas is so entirely beyond our own intellectual horizon, that instead of translating, we can be yet only guess and combine."
5. "We are roaming on the surface of Sea of Vedic literature. We have not, as yet, dived deep into that sea and brought out jewels. Our translation of the Vedas after hard labour of thirty years is only a tentative one and not authoritative. A century is needed for a complete and correct translation. Even then I have doubt if we will be able to render a correct translation of the Vedas."
6. "As yet we see the Vedic age only as through a glass darkly. The first generation of Vedic scholars is passing away. It has done its work bravely, though well aware of its limits. Let the next generation dig deeper. What is wanted is patience, but independent and original work. There is so much new ground still to be broken that the time has hardly come as yet for going again and over the same ploughed field."



Upanisads, The Innermost Scientific Truth (Series III)

D. M. Mansharamani

ELEMENTAL LIVING BEING AND EXPERIENCING PERSON IN BODY

(A) *Elemental living being-according to Scientists and Philosophers*

According to Scientists and Philosophers, our body has developed from organic elements, the basis of which is energy. The basis of energy in turn, is the irreducible zero energy spacial field. This field is considered as the fundamental physical reality from which elements have evolved out and from these living beings have developed out progressively. Thus the fundamental basis of the elemental living beings and their functional abilities, like hearing, seeing, thinking, knowing, experiencing, etc., is physical matter.

(B) *Elemental living being-according to Vedanta*

(i) Elemental self

Vedanta also teaches that the living being in the body is elemental self (bhutatma) as it is developed from material elements. Consequently the elemental self who is living, hearing, seeing, thinking, knowing and cognizing being is attached to qualities of nature and is

affected by them. Elemental self is however not the experiencing self.

अस्ति खल्वन्योऽपरो भूतात्माऽग्रख्यो योऽग्रं सितासितेः कर्मफलैरभि-
भूयमानः सदसद्योनिमापद्यत इत्यवाचीं वोध्वा इति द्वन्द्वैरभिभूयमानः
परिभ्रमतोऽत्यस्योपव्याख्यानं पञ्च तन्मात्राणि भूतशब्देनोच्यन्ते पञ्च महा-
भूतानि भूतशब्देनोच्यन्तेऽथ तेषां यः समुदायः शरीरमित्युक्तमथ यो ह
खलु वाव शरीरमित्युक्तं स भूतात्मेत्युक्तं तथास्ति तस्यात्मा विन्दुरिव
पुष्कर इति स वा एषोऽभिभूतः प्राकृतैर्गुणैरित्योतोऽविभूतत्वात् समूढत्वं
प्रयात्यसमूढत्वादात्मस्थं प्रभु भगवन्तं कारयितारं नापश्यद् गुणौघस्तृस्य-
मानः कलुषीकृतश्चास्थिरश्चलोलोलुप्यमानः सस्पृहो व्यग्रश्चाभिमा-
नित्वं प्रयात् इत्यहं सो ममेदमित्येवं मन्यमानो निबध्नात्यात्मना-
अग्रमान जालेनेव कृतस्यानुफलरभिभूयमानः परिभ्रमतीति ॥

Maitri Up., III. 2.

There is, indeed another different, called 'elemental self' who on being overcome by bright or dark fruits of action enters a good or an evil womb, moving in correspondingly downward or upward course and wanders about affected by the pairs of opposites. And further explanation of this is: five subtle elements are called 'elements' and the five gross elements are also called 'elements'. Now the combination of these is said to be the body. Now he, indeed, who is said to be in the body, is called the elemental self. Now its immortal self is like a drop of water on lotus leaf. The elemental self is overcome by the qualities of nature. Now because of being overcome, he gets confused; because of bewilderment he sees not the blessed lord, the causer of action, who dwells within himself. Borne along and defiled by the flow of qualities unstable, wavering, confused, full of desire, distracted, he gets to state of self-conceit. Thinking 'This is I,' 'That is mine,' he binds his true soul with elemental self, like a bird in a snare. Being overcome by the fruits of his actions, he enters a good or an evil womb so that his course is upward or downward and he wanders about overcome by the pair of opposites. Which is esa-atma? Then he explained to them.

अथान्यत्राप्युनतं सोमोहो भय विषादो निद्रा तन्द्री ब्रणी जरा शोकः क्षुत्
पिपासा कपेण्यं क्रोधो नास्तिक्यमज्ञानं मात्सर्यं वंकारिण्यं मूढत्वं

निब्रोडत्वं । निकृतत्वमुद्धतत्वमसमत्वमिति तामसान्वित्वृणा स्नेहो रागो
लोभो हिंसा रतिदष्टिव्याव । तत्त्व मीप्याकामजस्थिरत्वं चचलत्वं
जिह्वोर्षाग्रथोपार्जनं मित्रानुग्रहण परिग्रहावलम्बोऽग्रनिष्ठेष्विन्द्रियार्थेषु
दिष्टिरिष्टेष्वभिष्वगं । इतिराजसान्वितैः परिपूर्णा एतरंभिभूत इत्ययं
भूतात्मा तसमान्तानारू पाण्याप्नोतीत्याप्नोतीति ।

Maitri Up., III. 5.

Now it has been explained elsewhere : the characteristics of tamas guna are, delusion, fear, despondency, sleepiness, weariness, heedlessness, old age, sorrow, hunger, thirst, wretchedness, anger, atheism, ignorance, jealousy, cruelty, stupidity, shamelessness, meanness, pride, unequableness. The characteristics of rajas-guna are, inner thirst, affection, passion, covetousness, maliciousness, lust, hatred, deceit, envy, insatiability, unsteadfastness, fickleness, distractedness, ambitiousness, acquisitiveness, favouritism towards friends, family pride, aversion to unpleasant objects and over attachment to pleasant objects, sourness of utterance and gluttonousness. By these the elemental self is filled, by these he is affected, hence he attains manifold forms, yea, attains manifold forms.

(ii) Elemental living being (jiva-bhuta)

Gita teaches that development of prakrti is going on in two ways, lower and higher. Evolution of self-sense, intellect, mind, akasa, air, fire, water and earth is a lower form of prakrti development. Its higher form of development is the elemental living being (jiva-bhuta).

भूमिरपोअनलो वायुः खं मनो बुद्धिरेव च ।

आह्कांर इतीयं मे भिन्ना प्रकृतिरष्टधा ॥

Gita VII. 4.

Earth, Water, fire, air, akasa, mind, intellect and self-sense constitute My eightfold prakrti.

अपरेय मितस्त्वन्यां प्रकृति विद्धि मे पराम् :

जीवभूतां महाबाहो ययेदं धार्वते जगत् ॥

Gita VII. 5.

This is My lower prakrti. Know My other higher prakrti which is the elemental living being, by which this universe is upheld, O mighty-armed.

एतद्योनीनि भूतानि सर्वाण्युपधारय ।

Gita VII. 6.

Know that all beings have their birth through these.

(C) *Purusa, the pure quanta is the experiencer-Vedanta*

(i) Elemental self is not the experiencer

Being himself the functional product of material elements, jivabhuta cannot be the experiencer of pleasure and pain which are the results of these very functions. Evidently experiencer is not the product of prakrti; he is different from lower prakrti and also different from higher prakrti (jivabhuta) he is pure point or purusa in whom and energy are zero. (see Gita XIII. 19-21 quoted previously).

स्वप्नेन शारोरमभिप्रहृत्यासुप्तः सुप्तानभिचाकशीति । शुक्रमादाय पुनरैति
स्थान् हिरण्मयः पुरुष एकह सः ।

Bṛhadaranyaka Up., IV. 3. 11.

The golden person, the lonely swan is himself sleepless, but putting down in dream what belongs to the body, looks down on the sleeping senses. Having taken to himself the light, the pure person goes back to his place.

ए एष सुप्तेषु जागर्ति कामं कामं पुरुषो निर्मिमाणः ।

तदेव शुक्र तद ब्रह्म तदेवामृतमुच्यते ।

एतद व तत् ॥

Katha Up., II. 2. 8.

In sleep state esa is awake and as a person he plans desire after desire. He indeed is pure, he is Brahman, he indeed is called immortal. In him rest all the worlds and no one ever goes beyond him. Etat, verily, is Tat.

(ii) Elemental self and purusa in the body

There are thus two beings in the body, the elemental living being who gets affected and modified by the gunas of prakrti and pure experiencing purusa who is not affected by these gunas and is tainted by good or evil fruits arising on account of the acts of jiva-bhuta. Embodied purusa is always same and unchanging, he is the lord of past, present and future.

अंगुष्ठमात्रः पुरुषो मध्य आत्मनि तिष्ठति ।

ईशानो भूतभव्यस्य न ततो बिजुगुप्सते । एतदवैतत् ॥

Katha Up., II. 1. 12.

A person of the measure of a thumb dwells in the middle of atma. On knowing him as the lord of past and future one does not like to be away from him. Etat is verily Tat.

अंगुष्ठमात्रः पुरुषो ज्योतिरिवाधूमकः ।

ईशानो भूतभव्यस्य स एवाद्य स उ श्वः । एतद्वैतत् ॥

Katha Up., II. 1. 13.

This person of the measure of a thumb is like a flame without smoke. He is the lord of what has been and what is to be. He is the same today and the same tomorrow. Etat, is Tat.

अथान्यत्राप्युक्तं यः कर्ता सोऽग्र्यं वै भूतात्मा करणैः कारयिताऽन्तः । पुरुषोऽथ यथाऽग्निनः अयः पिंडो वाऽग्निभूतः कर्तृभिर्हन्यमानो नानात्वमुपैत्येवं वाव खल्वसौ भूतात्माऽन्तः पुरुषणाभिभूतो गुणोर्हन्यमानो नानात्वमुपैत्यैथ यत्त्रिगुणं चतुरशीललक्षयोनिपरिणतं भूतत्रिगुणमेतद्वै नानात्वस्य रूपं तानि ह वा इमानि गुणानि पुरुषेण-

स्थितानि चक्रमिव चक्रणेत्यथ यथाग्नयः पिण्डे हन्यमाने नाग्निरभिभूय
त्येवं नाभिभूयत्यसौ पुरुषोऽभिभूयत्ययं भूतात्मोपसंश्लिष्टत्वात् ॥

Maitri Up., III. 3.

Thus elsewhere it has been said : Verily, he who is the doer is the elemental self (bhutatma) and he who causes these acts through organs is the inner purusa [person]. Now, just as a lump of iron overcome by fire and beaten by workmen takes many forms, even so the elemental self overcome by the inner person and beaten by gunas takes many forms. The shape of that form, verily, has fourfold layer, is fourteenfold, is transformed into eightyfour different ways, is a host of beings, is verily, manifold. All these varieties, verily are impelled by purusa like the wheel by the potter. Now, just as a piece of iron heated in fire, when being hammered, the fire is not overcome, even so, this purusa is not overcome. The elemental self is overcome owing to his attachment to gunas.

शब्दस्पर्शादयो येऽग्नयः अग्नयः इव ते स्थिताः ।

येषां सक्तस्तु भूतात्मा न स्मरेच्च पर पदम् ॥

Maitri Up., IV. 2

Objects of sound, touch and the like are worthless objects for a man. The elemental self on account of his attachment to them, does not remember the supreme state.

पुरुषश्चेता प्रधानान्तःस्थः स एव भोक्ता प्राकृतमन्नं भुङ्क्त इति ।
तस्यायं भूतात्मा ह्यन्नमस्य कर्ता प्रधानः । यस्मान्निगुणं भोज्यं भोक्ता
पुरुषोऽन्ताःस्थः ।

Maitri Up., VI. 10.

Ceta purusa (purusa has the inherent ability of desire or attraction) dwells within matter. He is the enjoyer for he enjoys prakrti (nature's) food. This elemental self (bhutatma), verily is food for him, its maker is nature. Therefore that which is to be enjoyed consists of three qualities and enjoyer is the purusa who dwells within.

(iii) Physical science and pure science

By proposing zero energy spacial field, Physicists, indeed have introduced a pure field in contrast to energy field. They have thus, unknowingly given us two different types of fields and consequently two different kinds of sciences, (a) impure or physical science (or the science of lower and higher prakrti) and (b) pure or non-physical science (or the science of pure point or the science of experiencing purusa).

This universe is purusa-ptakrti creation. In order to understand it fully one must study and recognize both these sciences. With either of them alone truth cannot be known.

(D) *Elemental Self Has No Real Existence Of Its Own :*

(i) Vijnanaghana-mahabhuta

Every actuality is both physical and mental. Vedanta also teaches that on the disappearance of objects that are to be thought and known, the thinker and knower and all other mental activity also vanishes along with them in vijnanaghana-mahabhuta (great element of mass understanding. In vijnanaghana-mahabhuta all juices become united as one unmanifested mass where in jivabhuta subject (higher prakrti) and elemental object (lower prakrti) can not be distinguished separately. Subject and object are simply forms of elemental understanding which arise and vanish together and have no independent existence of their own.

स यथा सैन्धवखिल्य उदके प्रास्त उदकमेवानु विलीयेत न हास्योद्ग्रहणा-
येव स्यानु यतो यतस्त्वाददीतलवणमेव, एवं वा अर इदं महद्भूतननन्त-
परां विज्ञानधन एवं । एतेभ्यो भतेभ्यः समुत्थाय तान्येवायुनु विनश्यति,
न प्रत्य संज्ञास्तीत्यरे ब्रवीमोति होवाच याज्ञवल्क्यः ।

Brhadaranyaka Up., II. 4. 12.

Yajnavalkya explained : Just as a lump of salt dropped in water gets dissolved in water and there would not be any of it to pick back again, but wherever one may take it tastes salty, even so is in the

case of this endless great element of mass understanding. Appearing out of it with elements, it again vanishes along with them. On its disappearing there is no more knowledge. This is what I say my dear.

यह हि द्वेवमिव भवति तदितर इतरं जिघ्रति, तदितर इतरं पश्यति, तदितर इतरं श्रृणोति, तदितर इतरमभिवदति, तदितर इतरं मनुते, तदितर इतरं विजानति: यत्र धा अस्य सर्वमात्वेवाभूक्तत्केन तत्केन कमभिवदेत, तत्केन कं मन्वीत, तत्केन कं वियानीयात् ? येनैद सर्वं विजानाति केन वियानीतया ? विज्ञातारमरे केन वियानीयादिति ।

Bṛhadaranyaka Up., II. 4. 14.

In the state of apparent duality, one smells another, one sees another, one hears another, one talks to another, one thinks of another, one understands another. But where everything, indeed, has become self, then by what and whom should one smell, by what and whom should one see, by what and whom should one hear, by what and to whom should one speak, by what and about whom should one think, by what and whom should one understand ? By what should one understand that through which all this is understood ? By what, my dear, should one understand the understander ?

तं पृथग्लक्षणमतीत्य पेरे शब्दे व्यक्ति ब्रह्मायवस्तं गतास्तत्र ते पृथग्धा-
मिणो पृथग्विवेकया यथा संपज्ञा मधुत्वं नाना रसा इत्येवं हाम्ह ।

Maitri Up., VI. 22.

Having passed beyond this variously characterised (sound-Brahman), they become merged in the higher state of non-sound, unmanifest (avyakta) Brahman. There they are without qualities and hence indistinguishable like the various juices that have reached the condition of honey.

(ii) Prajnana-ghana bhuta

There are ten elements of object and correspondingly there are ten elements of cognition (prajna). In the absence of elements of

object, there is no manifestation of the elements of prajna and in the absence of the elements of prajna there is no manifestation of the elements of object. With either of them alone there is no manifestation whatsoever.

The cognizer and the cognized thus appear and vanish together in the elemental mass of cognition (prajnana-ghana bhuta), where they cannot be distinguished further. Cognizer (subject) and cognized (object) have therefore no independent existence of their own.

स यथा सैन्धवधनो नन्तरो ब्राह्मः कृत्स्नो रसधन एवं, एवं वा अरै
यमात्मानन्तरो ब्राह्मः प्रज्ञानधन एवं, एतेभ्यो भतेभ्यः समुत्थाय तान्येवा-
नुविनश्यति, प्रेत्य संवास्तोत्यरे ब्रवीतीतीति होवाच याज्ञवल्क्यः ।

Brhadaraunya Up., IV. 5. 13.

'Just as a lump of salt is altogether a mass of taste without, inside and outside distinction, even so, verily, is 'ayam atma without inside, without outside, altogether a mass of cognition only. Arising out of these elements, it (prajna-self) vanishes again in them. After its vanishing there is no more separate awareness. Verily, so I am explaining, said Yajnavalkya.

ता वा एता दशैव भूतमात्रा अभिप्रज्ञं दश प्रज्ञामात्रा अधिभूतम् । यदि
भूतमात्रा न स्युर्न प्रज्ञामात्राः स्फुर्यद्वा प्रज्ञामात्रा न स्युर्न भूतमात्राः स्युः
न न हान्ततरतो रूपं किञ्चन सिध्येत् । नो एतत्राना । तद्यथा रस्योरेषु
नेमिरमिता नाथावरा अर्पिता एवमेवंता भूत मात्राः प्रज्ञामात्रास्वर्पिताः
प्रज्ञामात्राप्राणे अर्पिताः ।

Kausitaki Brahmana Up., III. 8

These ten objective elements are with reference to prajna (cognition). The ten elements of prajna are with reference to the elements of object. If, verily, there were no elements of object, there would be no elements of prajna. Again, if there were no elements of prajna, there would be no elements of object. For, truly, from either of them alone, no manifestation whatsoever would be possible.

(iii) Zero energy field of Physicists is Vedanta's Prakrti

Physicists say that living being is simply behaviourism of elemental particles. Matter, they say, merges in energy & energy on reaching its zero level merges in irreducible field which is the characteristics of space.

Vedanta also teaches that living being (jiva-bhuta) is qualitative behaviourism of elemental particles. While elements are lower type of prakrti (inherent nature or characteristics of space), bhutatma or jiva-bhuta (which is a developed form of jiva-bhuta), is higher type of prakrti. Thus like Physicists, Vedanta also teaches that bhutama appears along with elements and also vanishes along with them. Their roots are in inherent nature (prakrti) which is the characteristics of space.

सा पुनर्विकृतिं प्राप्य सत्त्वोद्विक्ताव्यक्ताख्या वरणशक्तिरासीत् ।
तत्प्रतिबिम्बतं यत्तदीश्वरचैतम्यमासीत् ।

Paingala Up., I. 4.

Mul-prakrti then undergoes changes and becomes sattva dominated avyakta having the power of veiling. That which is reflected in it is the Isvarah consciousness.

अव्यक्ताद्व्यक्तयः सर्वाः प्रभवन्त्यहरागमे ।

रात्रयागमे प्रलयन्ते तत्रैवाव्यक्तसंज्ञके ॥

Gita, VIII. 18.

All manifested things appear forth from the unmanifested (avyakta) at the coming of the day and at the approach of night, they merge back in the same, called unmanifested (avyakta).

(iv) From zero only zero comes out

Physicists have thus lead us to zero foundation which they

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call real existence. From this zero foundation, they say, physical reality in the form of velocity field comes out. This spacial energy velocity field is the cause of formation of energy points which in turn are the cause of development of material points. But how can all this be true for from zero only zero comes out.

Zero energy field implies eventless and timeless spacial field. Dr. Einstein has pointed out that space void of time is merely a form of intuitional mind (citta); it is visible to us as an arrangement of bodies, on the death of which, space also vanishes along with them. Yet we ignorantly think that space is pure and immortal, it does not die when all bodies perish. Evidently there is no real energyless (timeless) space and consequently in absence of real space, there is no real irreducible zero energy spacial field.

Vedanta accordingly teaches, that just as space is zero, even so this universe, all elements (lower prakrti) and elemental living (higher prakrti) are zero.

आकाशा वं नाम नामरूपयोर्निर्वहिता ।

Chandogya Up , VIII. 14. 1.

That which is called akasa (space) is simply our own intuition on account of names and forms.

शून्यं जगच्छून्यं तथैव हि ।

Maha Up., V. 184

Know that just as akasa is zero, even so this universe is zero.

शून्येन शून्यपि विप्र यथा म्बरेण ।

नीलत्वमुल्लसति चारुतराभिधानम् ॥

Maha Up., V. 52.

Zero produces zero only. From this zero akasa, the beautiful form of illusory blueness appears.

अहं जगद्वा सकलं शून्यं व्योम समं सदा ।
एवमेष चतुर्थोऽपि तच्चयो मोक्षसिद्धिः ॥

Maha Up., VI. 58

The conviction that this universe is zero like akasa is the fourth resolution that leads to liberation.

ताववाकाशसङ्कल्पो यावच्छब्दः प्रवर्तते ॥

Nadobindu Up., 47

The intuition of akasa persists in mind as sound persists.

EXPERIENCING PURUSA IS A FORM OF INTUITIONAL UNDERSTANDING

(A) *Attached impure prakrti point and unattached pure purusa point*

(i) Zero energy point of Physicists is attached prakrti point

Zero energy point posed by Physicists, is considered by them as the fundamental or the basic natural inherent point from which first physical reality in the form of energy velocity field and then matter issue out. Such a zero energy point is therefore attached to the impure physical point and hence in terms of apparent physical existence it is non-different from the unreal physical point.

Vedanta calls this natural inherent point as prakrti point. Prakrti point is the equipoised state of the three main gunas which are the cause of emergence of energy and mass. Accordingly energy (prana) is described in Vedanta, as of the nature of prakrti.

प्रणवेन प्रकृतित्वं वदन्ति ब्रह्मवादिनः ।

Gopala-Uttara-Tapiny Up., 17

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Knowers of Brahman describe prana (energy) as of the nature of prakrti.

(ii) Purusa is the pure unattached point

Pure is always pure and same, and change or modification in it will make it impure. Pure is therefore unchanging and immortal. Neither energy nor matter has come out of it. It is different from matter and energy and is therefore neither attached to them nor affected by them. Vedanta describes this pure unattached point which is embodied in the impure attached prakrti point as purusa, Purusa in the body is symbolised by the term 'thou.'

(iii) Purusa is the field of all experiences

Jiva-bhuta is not the experiencer of pleasure and pain which are the fruits of physical and mental acts, as he himself is the part of that system. But purusa in the body being different from all such acts is the experiencer of all these fruits.

Purusa is the field of all our empirical experiences, he brings in co-ordinated empirical order and thus gives orderly meaning to physical and mental activity. Without this experiencing purusa in the body it will be all chaos

(iv) Universe is physical-mental-purusa

Universe is not simply physical and mental as all scientists think today, it is physical-purusa world. Without purusa there is no prakrti world and without prakrti there is no purusa. Prakrti and purusa exist together, appear together and again vanish together. This is a purusa-prakrti universe.

The third entity purusa, is the most important factor. Its omission in all our sciences is leading us to materialism.

(B) Experiencing purusa is a form of intuitional understanding

Space void of time has no objective reality, it is simply a form of intuitional mind, but we however, look upon it ignorantly as an arrangement of bodies. Again time void of space has no objective validity, it is simply a form of intuitional mind, but we, however, ignorantly look upon it as an order of events by which we measure it. Similarly experiencing purusa has no real existence of its own, it is simply a form of intuitional understanding, but we however, ignorantly look upon it as a field (arrangement) of all experiences in the body.

Since all qualities are false, so in absence of qualities on which all physical and mental activities are dependent, there is no experience whatsoever. Just as space disappears when bodies perish and just as time vanishes when events cease to be, even so, purusa the experiencing field in the body disappears when all empirical experiences cease to be.

Vedanta thus teaches that the abode of purusa is vijñānam-anandam (blissful or intuitional understanding) Brahman. Just as a tree when rooted out does not spring back again, even so purusa does not return (is not born) again when blissful understanding becomes completely tranquillized.

यत्समूलवावृहेयुर्वृक्षं न पुनराभवेत् ॥

मत्तः स्मिमृत्युना वृक्काः कस्मान्मूलात्त्ररोहति ॥

Brhadaranyada Up., III. 9. 28. 6.

If a tree is pulled out with its roots, it will not spring out again. From what root does a mortal spring forth after he is cut off by death ?

जात एवं, न जायते, कोन्वेनं जनयेत्पुनः ॥

विज्ञानमानन्दं ब्रह्म, रातिर्दायुतः परायणम्,

तिष्ठमानस्य तद्विद इति इति नवमं ब्रीहमाणम् ॥

Brhadaranyaka Up., III. 9 28.7.

Is he born or is he not born again? Vijñanam-anandam Brahman, who is the final goal of the worshipper and of him who is devoted and knows him.

यः प्राणमेवास्तमेति विज्ञानमेवाप्येति यो विज्ञानमेवास्तमेत्यानन्द-
मेवाप्येति ।

Subala Up., IX. 1.

He who absorbs prana (energy) in him prana merges; he who absorbs vijñana in him vijñana merges; he who absorbs ananda in him ananda merges.

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Some Himalayan Birds And Their Conservation In Rgvedic India

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INTRODUCTION

Like wild animals, bird life has been one of the most varied and rich in the world since Rgvedic period. Of the total number of different kinds of birds known to man, nearly a tenth occurs in India. Among Indian avifauna, the Himalayan wild birds have got par excellence in their beauty and variety in the world. But unfortunately, in modern India, this most sensitive and vulnerable element of natural life—the Himalayan bird life is struggling hard for their survival. Some of them are on the verge of extinction and some have dwindled to precarious number. The depletion in the population of Himalayan avifauna is the result of ruthless hunting of birds, destruction of natural habitats, deforestation, and environmental changes arising from technological expansion in the fragile ecosystem of Himalayas.

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At this juncture, when the most beautiful Himalayan wild birds are facing survival problem, the new conservation ethic must be evolved in guiding man's relationship with the present Himalayan environment. Such a conservation ethic will have to be a reiteration of the Vedic invocation to universal peace. So, it was felt both desirable and necessary to undertake the present study on some Himalayan birds and their conservation in Rgvedic India.

HIMALAYAN ENVIRONMENT IN RGVEDIC INDIA

The environment and the snowy ranges of the Himalaya have been referred to in the Rgveda (Rv. X 121, 4), though none of its highest peaks mentioned, for the simple reason that there were no means of advancing east-ward on account of the existence of the Eastern sea, and exploration of the gigantic mountain range was more difficult in the days by reason of a low temperature having prevailed in *Sapta-Sindhu* and the lower elevations having been covered with snow. The peak of the *Mujavat*, where the '*Soma*' plant grew was familiar to the ancient Aryanas, as well as the valley of Kashmir and the surrounding ranges of the Himalaya. The mountains of '*Sapta-Sindhu*' have been described in one beautiful verse which being translated into English, stands as follows :

"The mountains stand immovable for aeons after aeons, as if their desires have been satiated and fulfilled, and hence they do not leave their places on any account, they are free from the decrepitude of old age, and are covered with green trees, looking green, and filling heaven and earth with the sweet melodies of birds." (Rv. X. 94, 12).

In two other verses the immovable mountains have been invoked to be propitiatory (Rv. VII. 35, 3 and 8).

Many names of the rivers are mentioned in Rgveda. Out of these seven were the main rivers. It is on account of its seven main rivers that the country had been called as *Sapta-Sindhu* (Avestic *Hapta Hendava*). A verse about rivers in Rgveda reads— '*O ! Ganga; O ! Yamuna; O ! Saraswati; O ! Sutudri* with the *Parusni* accept my laud. *O ! Marudvrdha* with the *Asikni* and the *Vitasta* and *O ! Arjakiya* with the *Susoma* listen. (Rv. X. 75, 5).

The climate and the seasons, as prevailed in ancient Rgvedic India, have also undergone complete change probably through a change of her physical environment. There is Rgvedic and Avestic evidences to prove that in ancient times a cold climate prevailed in the upland for a greater part of the year, which was highly conducive to the development of Himalayan bird life. The year has been called in the Rgveda by the name *Sarad* (autumn) (Rv. VII. 66, 16) or *Him* or *Hemanta* (winter) (Rv. i, 64, 14; Rv. 11.1, 11; 33, 2; V.54;15, VI.10, 7; 48, 8), probably on account of the predominance of the characteristics of a particular season, during a greater part of the year in Himalayan areas. But the very use of the above words to denote a year clearly indicates the existence of either a cold or temperate climate in 'Sapta-Sindhu' (Rgvedic India). The Avesta says that "*Sapta-Sindhu*" or *Hapta-Hindu* possessed a delightfull cold climate in ancient time, which was changed into a hot climate by *Angra Mainyu*, the evil one.

According to Medlicott— "There are some curious indications of a low temperature having prevailed in the Indian area at ancient epoch."

The above fact was supported by H. F. Blandford. According to him— "In the early permian as in the post pliocene age, a cold climate prevailed down to low latitudes, and I am inclined to believe in both the hemisphere simultaneously." The post-pliocene epoch being conterminous with pleistocene epoch, when man undoubtedly flourished on our globe, the designation of the year by the word "*Him*" or *Hemnta* (winter) in the Rgveda clearly points to the prevalence of low temperature in Rgvedic India.

We find evidences in the Rgveda of heavy showers of rain falling in *Sapta-Sindhu* during rainy season which lasted for three or four months covering the sky all the time with a thick pall of sombre clouds, behind which the sun and the dawn remained hidden. The rivers were in high flood, and the spill-water covered an extensive area. All these characteristics of the rainy season have now disappeared from *Sapta-Sindhu* (Rgvedic India), where the rainfall is scanty and the climate dry.

It would thus appear that there have been vast changes in the Himalayan uplands, water and climate of Ancient *Sapta-Sindhu* since the Rgvedic hymns were composed.

SOME BETTER KNOWN HIMALAYAN BIRDS IN RGVEDIC INDIA

1. The falcon

The falcon (*Falco peregrinator*) was known as "Syena" in Rgvedic India (Rv. VIII. 80, 8). The falcon commonly known as 'Sahen' in hindi is a powerful, compact, broad-shouldered bird about the size of a jungle crow. Adults are slaty black above with a black head end prominent cheek strips and pinky white or rusty red below. The female known as 'Syenika' in Rgvedic India is similar but larger than male. The extremely swift of the falcon has been referred to at several places in Rgveda (Rv. IV. 26, 4-7; 27; 3&4; VII. 56, 3,64, 5; VIII. 20, 10; 34, 9; 62, 4; 89, 8; IX. 38, 4; 57, 3; 61, 21; 62, 4; 65, 19; 67, 14; 71, 6; 72, 3; 77, 5; X. 92, 6; 127, 5). It's prey consists chiefly of pigeons, parakeets and similar sized birds. During the breeding season pairs of this birds engage in a great deal of spectacular aerial interplay, the birds darting and stooping at one another at breath-taking speed around the nesting cliff, often executing perfect looping—the loop turns.

In Rgvedic India, the 'Syena' was abundant and was referred to found singly or in pairs in mountains region in the haunt of his prey. The falcons were used for controlling the population of harmful small birds, so, the high number of falcons were known as the symbol prosperity during Rgvedic period.

2. The Eagle

The eagle was known as *Garud* and *Suparna* in Rgvedic India (Rv. X. 149, 3). The *Garud* is known as the carrier (vahan) of Lord Vishnu. There were many species of eagle dwelling in the Himalayan region of Rgvedic India. The important ones which were referred to in Rgveda may be—Crested serpent eagle (*Spilornis cheela*); Mountain hawk eagle (*Spizaetus nipalensis*); Golden eagle (*Aquila*

chrysaetos) and Himalayan grey-headed fishing eagle (*Ichthyophaga nana*).

The Himalayan eagle is a strong bird with long wide wings and short fan tails. The bird has a very strong curved bill and a flat crown. While flying eagles have their wings turned upward or downward.

There are some evidences that the eagle (*Suparna*) was the inhabitant of Himalayan hills (Atharveda V. 4, 2). In recent excavations at *Jagtgram*, near the Asnoka's edicts of Kalsi, at the foot hills of the Himalayan range in Dehradun district, of the sacrificial altar of the Vedic period, in the shape of an eagle with outspread wings, is an important archaeological evidence in this connection.

The *Garud* (*Suparna*) had the special position in the life of Aryans. The ancient *Garud purana* signifies the special position of the bird. Even today, the *Garud* is worshipped by people of modern India. There is a place named *Paksitirtham* in south India, where a legendary immortal pair comes at a regular hour every day to be fed by the priests. The people used to pay *darsan* of the very legendary *Garud* pair. Our neighbour countries have also realised the importance of an eagle (*Garud*). The Indonesia used to operate an airways named 'Garud Indonesian Air Ways.' The VIP plane which used to carry the president of Indonesia is named after '*Garud*.'

3. The Peafowl

The peafowl *Pava cristatus* is mentioned *Mayur* and '*Sikhi*' in the Rgveda (Rv. III 45, 1). This fine bird is the national bird of modern India and is found in many parts of the country, even upto 5,000 feet in the Himalayas. This bird has been the part of our culture through ages. No other bird symbolises so many qualities—grace, pride, beauty and intelligence. In the Rgveda, it is mentioned that there were 21 species of *Mayur*, some of them were confined only in the Himalayas (Rv. i. 191, 14). Some of the important kinds which were referred to in Rgveda may be—Himalayan pheasant or monal (*Loph-*

Some Himalayan.....

ophorus impejanus); Koklass pheasant (*Pucrasia macrolopha*); Cheer pheasant or Chir (*Catreus wallichii*); Kalij pheasant (*Lophura leucomelana leucomelana*) and Red jungle fowl (*Gallus gallus*).

The peafowl (*Pava cristatus*) is about the size of a vulture and the gorgeous ocellated train of the adult cock is, in reality, not a train but abnormally lengthened upper tail coverts. The hen is smaller, has no train and is sober, mottled brown with some metallic green on the lower neck. She is crested like the cock. The dance of peacock is very popular to attract hens.

The common peafowl keeps in small flocks, generally composed of a cock and four or five hens, but it is sometimes found in groups of the same sex. The peafowl has a remarkably keen sight and hearing and is very wary. The peafowl is a friend of the animals which are hunted in the forest. When a peafowl sights danger it emits a series of calls which sound like a loud shrieking *mee-haw* or *pee-haw*.

4. The goose

The goose is mentioned as *Raj-Hamsa* (Bar headed (*Anser indicus*) and *Kadamb-hamsa* (Grey leg (*Anser-anser*) in Rgveda (Rv. iii. 8. 9; VIII. 36, 8 and IX. 32, 3). The *hamsa*—migration has been occasionally mentioned in Rgveda. There are sufficient evidences available in the classical Sanskrit literature, about migration of the bird, which is wrongly mentioned as 'swan' by many commentators—to lake *Manas* (Mansarovar) in the Himalayas. The poet Kalidas, a close observer of bird behaviour—described the migratory habits of both the species of geese, *Raj-hamsa* (Barheaded) and *Kadamba* (Grey lag) as accompanying the rain clouds on their way from the *Vindhya*s to the Himalayas.

The colouration of these birds are chiefly grey, brownish and white. The white head sides of neck, yellow bill, and two distinctive broad black bars across the nape are the points by which it can be identified. The geese are gregarious in nature and feeds on the shoots of aquatic green plants, grain and corns of marsh plants.

The goose (*hamsa*) has been associated with Indian culture since ages, as this bird is known as the carrier (*vahan*) of Goddess *Saraswati*.

5. The Quail

The quail or **Bater** (*Coturnix coromandalica*) is a wild bird which is present throughout India upto 6,000 feet in the Himalayas. The quail is mentioned too in Rgveda as **Vartika** (Rv. i. 112, 8). The plumage of quail is buffy brown with pale streaks and irregular blackish blotches on the upper parts. The upper breast, and often the centre of the abdomen, is black in the cock. The hen lacks the black breast and the black-and-white markings on throat. The diet of the bird consists almost entirely of grain and grass and weed-seeds supplemented by termites and other soft insects.

6. The Partridge

Some Himalayan species of partridges have been referred to in Rgveda as *Kapinjala* (Rv. ii. 42 and 43). The species may be—Black partridge (*Francolinus francolinus*); Himalayan snow cock (*Tetraogallus himalayensis*); Snow partridge (*Lerva lerva*); Chukor partridge (*Alectoris gracca*) and Common hill partridge (*Arborophila torqueola*). The partridges (*Vartika*) have well developed bills and legs. Wings are rounded. The partridge are swift runners and flight usually of not more than a couple of hundred meters at a stretch. The food of the bird consists of grain, grass and weed seeds and tender shoots, but white ants and other insects are also relished. The call of the cock is cheerful and possesses a peculiar ventriloquistic quality. It has been rendered as *Suhhan-teri-qudrat*, *Lasn-piar adrak* and other variants according to the hearers mood and fancy of movement.

7. The Owl

The mention of owl (*Bubo bubo*) has been made in Rgveda as '*Uluka*,' whose screeches were regarded as inauspicious (Rv. X.

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156, 5). The bird spends the day resting on some shady rocky projections in a ravine or river bank. *Uluka* has been mentioned to live in mountainous caves of Himalayas during day in Rgveda (Rv. X. 165, 6). The food of the bird consists mainly of small mammals, birds, lizards, other reptiles, large insects and occasionally even fishes. Another small sized owl is also mentioned in Rgveda, which may be the spotted owlet (*Anthene brama*).

8. The Vulture

The vulture (*Gyps indicus* and *G. bengalensis*) is mentioned as *Grdhra* in Rgveda (Rv. X. 123, 8). *Grdhra* is a heavy dirty blackish brown rather repulsive looking creature, with scrawny naked head and neck. The birds as scavengers are of the greatest usefulness of man. Their eye sight is remarkably keen and sense of smell poor or non-existent. The bird was regarded inauspicious in Ravedic India, as it has been known as messenger of *Yam* (Death). (Oldenburg : *Die Religion des Veda*, p. 76).

CONSERVATION OF BIRDS IN RGVEDIC INDIA

In Rgvedic India, the wholesale massacre of birds life was unknown. However, some references of bird-catching have been made in the Rgveda, which either netted or snared them and sold them to those who were fond of bird's flesh (Rv. i. 92, 10).

Our *rishis* of yesteryear had an uncanny understanding of wild animals and discovered the means to bring man to live in harmony with them. A *Yajnya* (national fair) called the *Ashvamedhyajnya* was performed in the Vedic period, when wild and domestic animals and birds from all over India were exhibited. At the closing of the *Yajnya* all the wild animals including birds were set free in the jungle. No harm was allowed to come to any creature and the conservation of wildlife and nature was an integral part of the human life style in Vedic India.

Rgveda records several places where hunting or the infliction to

any kind of torment towards animals was prohibited (Rv. VIII. 46, 22). Protection of wild animals was often a religious duty and the care and welfare of some wild animals including birds were done with the feeding of great reverence (Rv. Vli. 55, 5). Vedic literature records that some jungles were known as *Dharmaranyas* or *Abhayaranya* (sanctuaries) which were meant for the protection of wildlife. The hunting and poaching were absolutely prohibited in these reserved forests (*Abhayaranyas*).

Different birds were associated with different gods and were thus provided with religious sanctity and ensured protection. In a hundred verses are echoed the prayers of the Vedic hymns praising birds. *Garud* as the carrier (*vahan*) of Lord *Vishnu* and *hamsa* of Goddess *Saraswati* were the objects of great veneration. These all references to the Vedas specially Rgveda reveal that how responsive the Indian. (*Aranas*) sensibility was, in the Rgvedic period, to the benediction of nature and bird life.

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Citizenship Education

G. B. K. Hooja *

CIVIC SCENARIO

V. S. Naipaul writes in pain and anguish when he deprecates the cultural morse of the masses inhabiting the land of his ancestors. But can he be faulted? If we indulge in bridge burning or if we treat our divorced women shabbily or if we urinate as and where we like, can we claim to be called civilized? As for our civic habits, let us have a look at our cities. We see heaps of filth lying all over the streets and street corners. Our poshest hotels are known for breeding cockroaches; our schools, colleges, courts, offices and even hospitals are adorned with dirt, cob-webs, betel-spits. We urinate and defecate anywhere and everywhere as we please regardless of public convenience; and where conveniences have been made available by a merciful municipality, the standard of their maintenance is far from satisfactory for which the users too are no less responsible than the officials in charge of the maintenance of the facilities. Our water taps remain leaking or run dry due to negligence and/or mischief.

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Our street lamps burn during the day and are put out at night. Travel by trains and you find the level of facilities none too commendable again due to the negligence of unionized staff and, of course, overcrowding. Bus travel is no better and come to think of cars. These too are now cutstretching the limited capacity of roadways and add to it indiscipline, lack of regulation by traffic police and you have a scenario of traffic jams, abuses, shouting and frayed tempers. Parking spaces are scenes of herding. The habit of Q-forming may be noticeable here and there, but by and large muscles come into play and woe betide the weakest.

Communal Roits and Terrorism

Next, let us take into account another series of ugly phenomena which continues to mar the image of free India to our utter shame. Communal roits have a tendency to erupt in India with a frequency which berates out self-adulatory claims to high philosophy. Come to think of it, who are the victims? The poor, the disadvantaged, the helpless, the have-nots. The beneficiaries, the agent provocateurs all have a hey day at the cost of the innocent, the credulous and the simple-minded folk who are worked into frenzy and madness by the wire-pullers sitting cozy in their arm-chairs in well-guarded pilaces. Certainly, these riots set at naught all our claims to being called civilized; and we do injustice to beasts when we call them beastly for, truly speaking, beasts are far better behaved.

We have lost so many precious lives simply because they belonged to particular community or they had the courage to preach the gospel of unity and national accord. The state machinery of law and order is hard put to it in tracing the out-law elements and in the process is forced to apprehend and question many an innocent and unconnected person who in turn swell the ranks of the aggrieved and further aggravate the malady.

Minority Complex

Nursing and parading of minority complex has proved to be

another bugbear which seeks to bedevil our beloved land. We have communal minorities, caste minorities, language minorities, regional minorities and nauseum, while in a democratic polity where every individual enjoys an equal status and has his freedom and rights protected by constitutional guarantees, the concept of permanent group minorities should become an anachronism.

Centrifugal Tendencies

Thanks to the Communication Revolution the process of inter-social and inter-regional cooperation may now be expected to be accelerated, otherwise very frequently the state, communal and linguistic barriers tend to generate centrifugal tendencies which threaten to distort and disrupt the national fabric. We have Punjabis, Bengalis, Marathas, Gujaratis, Tamils, Andhras, Sikhs, Muslims, Jats, Brahmins galore amongst us but hardly any Indian.

Thanks to the concept of Saarc, forward-looking visionaries may now hopefully look forward to the growth of a confederational citizenship, with local national autonomy duly guaranteed, thus releasing tremendous resources and energies for a united war against poverty and deprivation which is the burning need of South Asia.

While it speaks for the statesmanship of the leaders of the Saarc nations, it raises hopes of better life for the millions of struggling and bewildered masses inhabiting these countries. United together in bonds of common cooperative effort South Asia may hopefully emerge as a force to be reckoned within world politics.

Sectarian Schools and Colleges

Our schools and colleges are yet another breeding ground of mutual suspicion, estrangement and of course inequality. On the one hand, we have the so-called public schools, on the other, we have Government/municipal and demoninational institutions by the hundreds which generate feelings of otherness and distrust of sense of common citizenship and one-ness. The refrain is that we are different; they are different and never the twain shall meet Two

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decades ago the Kothari Commission advocated the strategy of the neighbourhood schools, but that salutary recommendation which would have gone a long way in fostering a sense of neighbourhood loyalty has yet to seep into the awareness of our policy-makers.

Yet another malady from which our educational system suffers is that it breeds competitive, individualistic spirit instead of cooperative, team spirit. Most of the time our students are whipped into action to outshine the other classmates to do better than their fellow students rather than to work together as a team. Our achievers are graded in proportion to their achievement for their own glory and not for the glory of the team or school as a whole. Even while our boys play international matches as a team, it may be sadly discernible that they try to score and dribble individually rather than pass the ball and bring home a joint victory.

These are, in brief, some of the attitudes, visions and concepts to be developed as a programme for the growth of healthy citizenship.

Educational Process

The next question is how to go about the task ?

Essentially, it is an educational and training process and it calls for the development of a scientific temper combined with spirituality as distinct from spiritualism. Spirituality is essentially scientific while spiritualism tends to generate separatist creeds.

Education is not more imparting of information in some selected subjects. Acquisition of knowledge is only the outcome of education. Education should help the educend to discover himself, to develop his innate abilities and above all to cultivate desirable attitudes and values like sense of duty, discipline, fellowship, goodwill and tolerance.

With this end in view, education should aim at the students acquiring an understanding of :

1. a) India's cultural heritage, with its diversity in the form of different religions, beliefs, ways of living and behaviour, etc.,
- b) geographical, economic and social factors influencing the life of the people,
- c) impact of scientific and technological development in bringing the people closer;
2. To inculcate the sense of belonging and responsibility to the nation and the world at large;
3. To promote an appreciation of the basic human Values as desired in social, moral and personal life.

Catch Them Young

When does this educational process start ?

It is now universally recognized that the education of a person starts from the day when his parents decide to raise a family, to use the Sanskrit phraseology, with the *garbhadaan*. The story of Prince Abhimayu learning the technique of entering into the *Chakravyuha* while listening in the womb to the narration of the procedure by his father, Arjuna to his expectant mate is an oft-quoted tale of Indian mythology. That is why following the *Shastric* (scientific) injunctions, Swami Dayananda prescribed three *sanskaras* (consecration ceremonies) to be performed by expectant parents before the birth of a child, namely, the *Garbhadaan*, the *punsavan*, the *Seemantonayan*. Briefly, at these ceremonies, the parents are reminded to constantly watch their conduct, food, environment, social and personal behavior and to ensure that the expectant remains unperturbed, cheerful and well-looked-after during her pregnancy. In modern parlance, this is called ante-natal care.

Similarly, at the *Yagnopavest* or *Upanayan* ceremony, the child is invested with threads as symbols of three debts to be discharged

by him, namely, the *Dava Rin*, the *Rishi Rin*, the *Pitri Rin*, the first one being the debt or duty to gods—their natural manifestations being sky, air, water, fire, earth—in other words to maintain the purity of environmental elements, a concept which has dawned on the Western mind only recently. The second debt, called the *Rishi Rin* is towards the *gurus*, the teachers, the preceptors and the third, of course, is due to the parents, the elders, the family, the city and society.

Then comes the school or the Gurukula. It has been well-said that ethical values are not taught, but caught. So in the close proximity of a *guru* (elder) or the *acharya* (person of noble conduct) as a member of his family, the growing child was expected to acquire a battery of good habits and flower into a responsible, dutiful citizen. He was constantly reminded to "*Satyam vada*" (speak the truth) and "*Dharmam chara*" (follow the path of Dharma, duty), to follow the teacher in his good habits and to discard the teacher's failings, to keep good company, to do "*Swadhyaya*" (self-study as well as study of good literature) to give "*daana*" required for the maintenance of the non-earning sections of society. The constant refrain was follow the Dharma (dutiful discharge of social responsibility), for, as the word implied, it was Dharma which the social order together. Dharma was not merely a ritual; Dharma was active duty, duty as a son, as a husband, as a brother, as a father, as a house-holder, as a king, as a teacher, as a businessman, as a warrior, as an agriculturist and so on. Thus an individual would have several *Dharmas* to be simultaneously and it was his sacred duty to perform them conscientiously as socially bound, otherwise the social fabric could not be sustained.

Teachers' Training

This leads us to the importance of *Teachers Training*. The rule says, "Do not pluck flowers or cross the lawn at all places." The *maali* is there, no doubt, to enforce it. But he often looks a picture of helplessness. Really, this is a habit to be inculcated in the child while quite young. Teachers must take up the challenge, and show how children can and must be trained to develop proper and outlook attitudes and outlook and habits of thought and action. By all

available media citizenship values must be inculcated amongst the young educands who should be helped to evolve healthy habit patterns.

Thus teachers' training programme should form the primary plank of National Education Policy and teacher educators must assume the major responsibility of sending out well-equipped teachers with right attitudes to man the lakhs of primary and secondary schools and colleges spanning the country and thereby discharge their noble and basic function of breeding good citizens.

Teacher education syllabi for school and college teachers may in the process be reoriented in such a way as to equip teacher trainees in developing problem—solving skills among educands and training them in effective civic action through organisation of practical projects/activities. The teacher trainees may also be trained in developing and using a variety of teacher aids—hardware and software—other than text books that are conducive to the promotion of sensitivity and initiative in the educand.

Extension Education

If I were to make one recommendation for programming education & Training for Citizenship Development, I would unhesitatingly say, let us make every school/college/university in the country responsible for the environmental conservation and development (including adult educational programmes) of a specified area lying in its neighbourhood. Let every Saturday be observed as Social Service Day in the educational institutions and let bands of students, wearing knickers and holding brooms and spades join the local inhabitants to do actual

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physical work in the prescribed area also organise public awareness functions.

Did not Gandhiji require every prospective entrant into his Ashram to clean the latrines? He metamorphosed the nation.

To conclude the argument let the Shatapatha Brahman speak :

“Matriman, pitriman, aachaaryavaan purushu veda”.

A person who has a good mother, a good father and a good teacher is knowledge incarnate.



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The Fifth Generation Computer

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We are now living in a Computer era. At home, at work or at play, the role of the Computer is ever on the increase. Since the advent of the first electronic digital Computer in 1946, all the Computers were based on the architecture due to the Computer pioneer and mathematician, John von Neumann. The von Neumann design consists of an Input unit, an Output unit, a Memory unit, an Arithmetic-logical unit and a control unit. The last four decades, witnessed the introduction of four generations of computers, each based on the technology of the period. Thus, the first generation computer was based on the electronic-vacuum tube technology, the second generation on the transistor technology, the third on the integrated circuit technology and the fourth on the Very Large-Scale Integrated (VLSI) technology, which is currently dominating the Computer scene. These computers operate in a largely serial fashion, step-by-step and handle mostly numbers.

In October 1981, the Japanese Ministry of International Trade

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and Industry (MITI), along with eight industrial giants, announced its plans for the Fifth Generation of Computers—a 10-years, on billion U.S.A. national project. These Computers are called knowledge Information Processing Systems (KIPS) by the Japanese. They say that in these systems, "intelligence will be greatly improved to approach that of a human being, and when Compared with Conventional systems, (the) machine interface will become closer to the human system". Their aim is to produce Computers easy to use, intelligent and fast in their responses, close to the kinds of transactions intelligent human beings are used to having with each other. The avowed goal is to leap-frog the current state-of-the-art by producing :

- i) Computers at least three-orders of magnitude faster than current ones :
- ii) Expert systems, which try to mimic the abilities of human experts and whose knowledge bases are as large and as varied as the Encyclopædia Britannica;
- iii) A natural language system that can translate from Japanese to English and back; and
- iv) a high level interface that can read the written word, recognize images, and converse with human operators in a natural way.

In short, the Japanese realize that Knowledge is power and the Computer is an amplifier of that power. We are now at the dawn of a new Computer revolution, which is considered to be the beginning of the "second Computer age".

Other nations looked upon this determined effort of the Japanese Fifth Generation Computer project as a Challenge and, in particular, the United States of America, the United Kingdom, France and members of the European Economic Community, have stimulated similar projects with investments of several hundreds of millions of U. S. dollars, in recent years. The Japanese are credited with having grasped the immense potential of knowledge engineering and for

having identified research-worthy areas for acquiring this technology of the future.

The development of intelligently functioning Computers of the Fifth Generation, is the most innovative application of the field of Artificial Intelligence

The first inkling that a Computer might be capable of intelligent behaviour came from the brilliant logician Alan Turing. In 1947, he wrote a lucid paper entitled, "Intelligent machinery", wherein he discussed ways by which "machinery might be made to show intelligent behaviour". In 1950, while at Manchester University, Turing worked on the design of a new machine and published an essay called, "Computing machinery and intelligence", which received wide attention. He proposed a method for determining whether a machine can think. His method has since become known as the Turing Test. For this test, a human interrogator, another human being and the machine are required. The interrogator will be in one room, while the other person and the Computer are in another room, with only a teletype communication possible between the two rooms. Turing suggested that if from the replies to the questions of the interrogator, the interrogator could not tell for certain whether he or she was communicating with the person or the Computer, then the machine could indeed be said to think. Some people believe that no Computer ever pass Turing Test. Though the question of whether a machine has intelligence or can think is too nebulous to answer precisely, it is often possible to construct a Computer program that meets some performance standard for a particular task. The problems that fall within the scope of artificial intelligence are : Game playing; theorem proving; general problem solving; perception (or Vision and speech); natural language understanding and expert problem solving. To go about solving these problems, methods are being devised first to develop an Artificial Intelligence system, which contains a lot of knowledge required to handle anything but trivial toy problems. One of the serious dilemmas in Artificial Intelligence is how to make the machine learn from experience, or how to keep on adding knowledge.

In the rest of this talk, we will attempt to introduce the listener

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to some of the aspects of Artificial Intelligence, and the Fifth Generation Computer :

Historically, Artificial Intelligence or IA was a product of the post-World War II ferment in information theory, Control theory and Cybernetics. Though people were writing AI-like programmes almost as soon as equipped with enough memory, the name "Artificial Intelligence" itself was invented by John McCarthy, only in 1956.

The form of information processing by the Computer in the 1990's will be an extended form of knowledge engineering. Machines will be designed that can support very large knowledge bases, allow very fast associative retrievals, and perform logical inference operations as fast as current computers perform arithmetic operations. The Fifth Generation Computer will be a departure from the traditional serial von Neumann architecture, in that it will utilise parallelism in program structure and hardware to achieve speeds of the order of 10 billion to 1000 billion instructions per second. Also, the design of the machineuser interface is expected to allow significant use of natural speech and image processing.

In 1950's, making the Computer play a reasonable game of Chess was considered to be a difficult task, since chess requires 10^{120} possible moves or sequences. However, it has been possible to make the Computer play a very good game of Chess. In 1960's, Artificial Intelligence researchers tended to think of vision as rather easy, largely because we do it ourselves with no mental effort at all. "Vision is a process that produces from images of the external world a description that is useful to the viewer and not cluttered with irrelevant information". However this simplicity is deceptive. A real-world image contains an enormous amount of data, much of it irrelevant and all of it subject to noise and distortion. This means that a vision system must have a huge memory and processing power. The human retina, which has approximately 100 million rods and cones and four other layers of neurons, all operating at nearly 100 Hertz, performs at least 10 billion calculations per second before the image even gets to the optic nerve. Experiments on the monkey's brains

revealed that vision involves 60 percent of the Cortex—much more than required by any other human activity. However this was not considered a difficult problem recently, since the whole massive computation is unconscious, while playing chess appeared hard, since one has to think before making a move.

An image is just a 2-dimensional projection of a 3-dimensional world. This is an easy task and many painters can easily draw or paint a human face. However, the reverse transformation, from a 2-D image to a 3-D object, is highly ambiguous. In day-to-day life, even the best of sculptors find it difficult to make a bust of a human from his photograph. Thus, a competent vision system needs to "know" a variety of things, to resolve ambiguities.

Furthermore, an object may only vaguely resemble others of its generic type. Even a child recognizes a cat, viewed from different angles or any different light conditions, whether it is real or made out of any material, as a cat. Such a recognition is extremely difficult to implement on a Computer. This fact alone makes the commercial "template matching" vision systems hopelessly inadequate for anything but the carefully controlled environment of a factory.

Nature abounds in a myriad of possible objects, and almost as many generic types. Humans can handle them in principle and a powerful vision system should be able to do it too.

Recently, David Marr convinced people that in Artificial Intelligence there is a lot of science to be done in early vision. His basic idea is that before a vision system can jump to identifying objects, it must first identify surfaces with definite positions and orientations in space. For instance, when we look at a photo of a face, our stereovision tells us that it is flat, yet we ignore that and heed the cue of shape and shading that tell us "this is a person's face". Marr called this the two-and-a-half-Dimensional sketch— an intermediate level of processing.

In subsequent processing, the visual system begins to incorporate higher order world knowledge to form a full 3-D representation

of objects. Vision experts feel that the "low level" or "early" part of the vision problem, viz. perception of a 3-D shape from 2-D imagery is well on its way to a systematic solution.

In speech recognition or natural language understanding, one realizes that language is not merely words, "meaning" depends on the context and "understanding" requires a vast body of knowledge. In 1954, the journal "Machine translation" was founded. Machine Translation was then like Artificial Intelligence is today. But as time passed, a certain uneasiness crept in. Legend has it that an early researcher asked his computer to translate the sentence: "The Spirit is Willing but the flesh is weak", first into Russian and then back into English. The translation of the translation read: "The Vodka is good but the flesh is rotten". In 1960, Yehoshua Bar-Hillel wrote, "A translation machine should not only be supplied with a dictionary but a universal encyclopedia".

Template matching is still widely used in commercial natural language systems. In 1970, Terry Winograd, developed a system (SHRDLU) which was the first to deal with syntax, semantics, and reasoning ability in a completely integrated way. It was a lot better than template matching but somewhat less fluent than a four year old!

Recently, Artificial Intelligence researchers have devised some very powerful parsing engines which "linearize" a text, deciphering how the words and sentences relate to each other so that it can represent their meaning in some deeper grammatical structure. Lexical Functional Grammar (LFG) developed by Ronald Kaplan and Joan Bresnan at the Palo Alto Research Centre, is a prime candidate for the Japanese Fifth Generation Computer.

Bob Mercer has developed a complex linguistic decoder which has the best processing time so far for 100 seconds for one second of speech on a computer that executes 7 million operations per second. This program takes overnight for 10 to 20 sentences to be processed. Though painfully slow, speech recognition, at present, is not inaccurate.

The first phase of the three phase 10-year Japanese Fifth Generation Computer program is now nearing completion. Laboratories have been built and a crew of 50 dedicated young researchers from participating firms are at the tasks. Among other things, this phase calls for the implementation of 3 expert systems including an intelligent design aid for software and a computer-aided-design system for VLSI circuits. The second phase of four years will address itself to engineering experimentation, and problems of parallel processing. In the 3 years of the final phase advanced engineering is expected to result in final proto types.

Partially realized concepts that are superbly engineered can have great utility and be of great economic benefit. It may be the case that the first 20 percent of technical achievement will skim off 80 percent of the economic gain that there is to be realized. It is this economic gain which is making the Fifth Generation Computer as the greatest battle-ground of the century, for the advanced countries.



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God And His Manifestation

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The aspirant should fully understand how God manifests HIMSELF, and should have no misgivings about it. Because if the aspirant meditates on HIM even for ages without knowing about HIS manifestation, he will only be moving in the dark and would not be able to realise HIM. Perhaps we can explain his point with an illustration. Imagine, we have to receive an important visitor, whom we have never met before, at the railway station or airport. Unless we know some details about his identification such as his build, height and complexion etc, we can hardly expect to recognise him. This might result not only in the visitor being inconvenienced but also our feeling frustrated. But how delighted shall we both feel, should we immediately recognise him, the moment he alights from the train or plane. If the spiritual aspirant has no clear knowledge of the manifestation of God, he is bound to falter in his quest for HIM. I will quote a small incident to clarify the point further. Once I was walking in the company of my two colleagues to a particular village

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for delivering a public lecture. One of my colleagues was wearing saffron robes like those of a Sanyasi. He was also of strong build. On the way, we came across an illiterate villager coming from the opposite direction. He was very innocent but extremely sentimental. As soon as he sighted us, he approached my colleague in saffron clothes, saluted him with deep reverence and addressed him thus "Who knows in what form I may see God? It is indeed the result of my noble deeds of past several lives that I have seen God today. The objective of my life has been accomplished at your very sight. In what manner should I worship you? Please visit my house and sanctify it". My colleague tried to parry him off and proceed towards his destination. The villager felt very much distressed and entreated him repeatedly to visit and sanctify his house. It was with great difficulty that we could make him understand that the person concerned was not God but a human being in flesh and blood like us all. Then only we could get rid of him. He left us feeling very much dejected and was looking back at us again and again, emotionally surcharged. Had he correctly known how God looks like, he could not have mistaken this person as God. Therefore the aspirant should first clearly understand what God is like. The forticth chapter of Yajurveda describes in detail how God manifests HIMSELF.

According to the Vedas, God is a motionless entity but is faster than mind. The mind perceives something and then immediately reaches it. It obtains knowledge of only that object, whereas being all pervading, God is already there and has full knowledge of everything. Someone who is present only at one place has to move to get to another place. There is no need for God to move because HE is present everywhere at all times. God knows every place, every person and every thing before even the mind gets to know of them.

God is a unique force, because he cannot be reached with organs of the human body. These organs can only know, see, taste, smell and touch various objects. God is beyond the reach of such senses. Mind cannot think of HIM. God is thus beyond the reach of mind and intellect.

According to Ken Upanishad, God is indescribable by the tongue, but the tongue cannot speak without HIM. Eyes cannot see HIM but can see other objects only because of HIM. In fact, that which gives power to these organs to function is God. It is God alone that gives power to the mind and intellect to function. God transcends the human senses and organs, both internal, like mind and intellect and external like eyes, ears, nose and tongue etc. HE is something that can be experienced only by the soul. God and soul are the two conscious entities in this universe. Only a conscious entity can recognise another conscious entity. Therefore, it is the soul only which can see the manifestation of God. We should therefore try to realise God only through the soul.

God is so pervasive that there is no place without HIM. Because of this qualification, although HE is motionless, HE overtakes every moving object. The soul resides in the Infinite, Indestructible and All Pervading God and performs various functions. The soul cannot do anything without HIM. In fact, soul cannot get away from that Infinite and All Pervading God, who has set the entire Universe including all atoms and molecules in motion. The surprise, however, is that God HIMSELF is motionless. HE sets the universe in motion only by HIS wish.

God is both far and near. HE is far from those who are ignorant, unwise and unintelligent. HE is near to those who are knowledgeable and wise and thoughtful and spiritually purified. HE is everywhere inside the world and also all around it. This is exactly what is meant by the idea of HIS pervading the entire universe.

When a person can perceive all beings in the Infinite, Limitless and Indestructible God and HIS presence in all beings, such a learned man has no misgivings left about the manifestation of God. He then has no malice towards any one. This state of mind is called universal love. The good that arises out of correct appreciation of the form of God is that as HE is found present in all beings, a person feels that human body is the temple of God, and that wise person therefore

entertains love for every living being which itself rids him of malice towards others.

When a learned and knowledgeable person begins feeling the presence of soul alongside God in his mind and starts meditating on God, he gets free from attachment and grief. He also gets rid of indulgence and jealousy. Because if he were engrossed in some destructible and limited object, he would have grown attachment towards it and separation therefrom would have caused grief. Permanent absorption would have also caused feelings of indulgence. This would also cause malice towards opposing objects. But he is now submerged in God, who is present everywhere and in all beings. Thus, always immersed in God, there is no possibility of separation from HIM, hence there is no sorrow either.

The Infinite, Indestructible God does not belong to any one country. HE belongs to the entire universe. In other words, HE is present everywhere at all times. HE is immersed in every being. This is the first and most important aspect of the manifestation of God, which a true spiritual aspirant should fully understand. Without understanding this and believing in it devotedly, a spiritual aspirant cannot proceed towards God realisation.

The second quality of the Infinite, Indestructible God is that HE is the only one, unique and divine. There is none other like HIM. Therefore, whatever the spiritual aspirant can get from HIM, he can get from none and no where else.

The infinite, indestructible God is all powerful. HE is in no need of help from anybody in performing HIS functions. The surprise is that although HE does not have either a physical or an astral body, eyes, hands, feet and other organs like human beings, HE creates this beautiful and divine universe that we mortals with eyes, ears and other physical organs are greatly mystified and keep wondering because HE is without physical body, HE is so immersed in all human beings that no one can subsist without HIM.

God is chaste and pure and is free from the pangs of ignorance, indulgence, malice etc. Sin can never enter HIM. The nearer a spiritual aspirant gets to HIM, who is always and at all times free of sins and all impurities, he also gradually becomes sinless, chaste and pure.

God is poetic, learned and omniscient. HE always guides everybody from within and outside to embark on the path of righteousness. Not only this, HE is so wonderful that HE comes to know the tendencies, feelings and thoughts as they arise in the human mind. It means that however closely guarded secret we may keep our feelings and thoughts from other human beings, we cannot keep them secret from God.

God is present in all directions, North, South, East, West, above and below. HE is the root cause of all, but there is no cause for HIS existence. HE is self existent, uncreated and is beginningless. HE exists because of HIS own power. HE is not born out of contact nor is ever destroyed by separation. HE is always free from cycles of birth and death, progress and decay.

The infinite, indestructible and all pervading, omniscient and just GOD who is present in the minds of all beings at all times determines the type of life and life span based on the past action of the soul. The judicial system of God which sustains and pervades the universe is indeed unique.

If a person gets to know about God as explained above in the context of Vedic teachings, he can never falter or have any misgivings. When he comes to know that God does not possess a body, he then realises that all these image and idols that one sees in this world made of clay, stone or metal cannot be those of God. These are man made replicas of human bodies. God has been described in the Vedas being such that human organs cannot perceive HIM. The human eyes cannot see HIM, ears cannot hear HIM, skin cannot touch HIM. Mind cannot think of HIM, intellect cannot know HIM,

because HE is not an object of study by these organs. HE is only subject to experience by soul. God is the very entity which gives strength to all these human organs to perform their functions. To know that Infinite, Indestructible God, one has to keep the internal and external organs like mind, intellect, eyes, ears, tongue, nose etc. concentrated and under complete control of the soul. It is only when the soul goes into trance that the spiritual aspirant can realise God.

The true spiritual aspirant should therefore always feel the universal presence of God, who keeps the entire universe in motion, although HE is never in motion, who is far away from the persons who are ignorant and engrossed in the feelings of attachment and malice, but at the same time is very near the learned and meditative persons, and who is present within and encompasses all beings. Having known HIM to be present in all human beings and human beings present in HIM, a spiritual aspirant should constantly try to rise above the feelings of attachment and grief and realise God who is unique. Having realised that God is all pervading, all powerful, without a physical body, is present in the soul of all beings, is pure and chaste, is free from all evils, is omniscient, self existing and just towards all beings, the seeker should always concentrate on HIM and try to realise HIM.



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Vedic metre

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For the last three years, I am doing the research, in the field of prosody.

During the course of this research, I took up the task of finding the Vedic metre. A year back, I wholly and solely applied myself to this objective. For the last one hundred years, the western scholars are trying to find it.

Vedic metres have two aspects, an external and an internal one. So far as external forms of vedic metres are concerned, there is plenty of material available.

Pandit Yudhishthir ji Mimansak of Balabgarh (near Sonipat), Haryana) is an eminent scholar of Vedas. He has written a book in Hindi. The name of the book is *Vedic Chhando Mimansa*. Messrs Ram Lal Kapoor & sons of Amritsar have published it. I should say that it is

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a final word about Vedic metres, so far as the external form of them is concerned. Mimamsak has not written anything about the internal form of the metres. When we say the internal form of metres, we mean the rhythm of them.

Dr. Arnold (Arnold Evans Vernon) wrote a book about the Vedic metres and was published in 1905 (80 years back) from the Cambridge University press. That book is available in India from Messers Motilal Banarsidass, the book-sellers of repute of Delhi, They sell this book, and their shop is in the campus of Delhi University. Dr Arnold studied each and every mantra of Rigveda in particular. He came to the conclusion that the rhythm of Vedic Mantras is "iambic". He was right in arriving at that conclusion, from his point of view.

In English Prosody (Arnold was an English-man) there is no other metre which is so close to the Vedic metre as the iambic is. About 80% English poetry is written in this metre.

When we started finding the Vedic metre, we thought, that it is next to impossible to find. The variety of Vedic Mantras is so great that it would not fit in any pattern of any metre.

After reaping the Arnold's book, I accepted his view that the Vedic metre is an iambic one. However, it is an iambic tetra-metre. In his dramas Shakespeare uses the Penta-metre; there are ten syllables in each line.

In Vedic-Anushtups (अनुष्टुप्) there are eight syllables in each line.

I am myself surprised to find that I have been able to achieve 90% success in my objective of finding the rhythm of Vedic metres. A task which appeared to me (next to impossible) is after all crowned with success.

Today, I claim that the rhythm in Vedic metres is Anushtupī.

I have discarded the view of Arnold that it is an iambic one. I must frankly tell to the readers that the success depends on Arnold on one hand and my study of whole range of prosody of Aryan languages on the other. These two factors made me successful. After every step or success I wrote an article. When I read them now, they reveal an interesting story of my research work. The culmination of this research was when I found the opening (or the Arohī आरोही) rhythm of the Anushtup.

The key of this rhythm is that there are no two Laghus (लघु) i.e., short measures after the first letter of verses. Here I give the examples.

शन्नो देवी.....

The first letter is शः, the next three letters are three long syllables.

In the chapter on Anushtup, Pīngal the writer of Chhanda shastra writes :

न प्रथमात् स्नौ ।

The meaning of this sutra (सूत्र) is that after the 1st letter in Anushtup, Sagan (// s) and Nanan (///) should not come.

The author of Vritta Ratnakar (वृत्त-रत्नाकर) is kedar Bhatta. He writes :

नाद्यात् न सौ स्याताम् ।

After the first letter, nagan (///) and sagan (/ ss) should not come

I tested it. In Bhagwad Geeta, we have plenty of Anushtup metres. I analysed 1st 4 chapters of Bhagwad Geeta. Each Anushtup has four lines :

First chapter has	47	Anushtups
Second chapter has	68	"
Third chapter has	43	"
Fourth chapter has	42	"

Total 200x4=800 lines

Thus 800 lines were scrutinized, but not a single of them had Nagan (///) or Sagan (//s) after the 1st letter.

This test was applied to the nushtups and also to the Gayatri meters (Gayatri also has eight syllables in each line). Not a single line had Nagan or Sagan after the 1st letter.

Later on this test was applied to the lines of Trishtup and Jagati meters. To our surprise we found that even there the Nagans (///) and Sagans (//s) were not there after the 1st letter.

Thus we got the indication that these may be having some relation with the Anushtup. These means Trishtups and Jagatis.

One line of Anushtup has eight letters. The first letter may be short syllable (लृ) or long syllable (गुरु). In many non-Anushtup metres also it is so. In Upendra Vajra, it is so. In Indravansha and Vanshashth it is so. The 4 letters of Anushtup may have any of the following 12 openings :

- | | |
|-----------|------------|
| 1. s, sss | 7. l, sss |
| 2. s, s// | 8. l, s// |
| 3. s, /ss | 9. l, /ss |
| 4. s, /s/ | 10. l, /s/ |
| 5. s, s/s | 11. l, s/s |
| 6. s, ss/ | 12. l, ss/ |

The next four letters may be in any combinations. These combinations are 16 in number.

- | | |
|------------------|-------------------|
| 1. <i>s sss</i> | 9. <i>/ sss</i> |
| 2. <i>s ///</i> | 10. <i>/ ///</i> |
| 3. <i>ss //</i> | 11. <i>/ s //</i> |
| 4. <i>s iss</i> | 12. <i>/ /ss</i> |
| 5. <i>s /s/</i> | 13. <i>/ /s/</i> |
| 6. <i>s s/s</i> | 14. <i>/ s/s</i> |
| 7. <i>s // s</i> | 15. <i>/// s</i> |
| 8. <i>sss /</i> | 16. <i>/ss/</i> |

The first and the last letters of an Anushtup are indifferent. Indifferent means that they may be short (लघु) or long syllables (गुरु).

Again in the 2nd line also we have the same condition i. e., the Nagan (///) or Sagan (/s) should not be after the 1st letter. In addition to this condition, this even line (समपाद) should not have Ragan (s/s) also. It means that even lines (i.e., 2nd & 4th lines) in Anushtup, should not have Nagan (///), Sagan (/s) and Ragan (s/s) after the 1st letter. The 1st letter is indifferent i, e, laghu or guru. The 5th, 6th and 7th letters of the even lines should be लघु, गुरु, लघु (i. e., Jagan) respectively.

There after is the eighth letter or the last letter of the line. It is again indifferent i. e., it can be Laghu (/) or Guru (s).

This is the definition of Anushtup. Or it can be said that this is the rhythm of the Anushtup. In all the Vedic metres we find this rhythm. In Tristup, Jagati and Swaraj metres this rhythm is modified.

In Trishtup we have eight letters of Anushtup as stated above followed by three letters i. e., Yagan (/ss). Example—

हिरण्यगर्भः समवर्तताग्रे

/, s / s, s // s, / s s

The first letter is indifferent. These in the group of 2nd, 3rd and 4th letters have no Nagan (///) or Sagan (/s). Next three letters are

either Nagan (///), or Sagan (//s) or Bhagan (s//). Rarely there may be Ragan (s/s) or Jagan (/s/).

Eighth letter. invariably in Trishtup is long syllable (गुरु). It combines with the Yagan (s/s) and forms Raga (s/ss) rhythm.

It is obvious that the basic rhythm of Trishtup is Anushtupi (अनुष्टुपी).

In Trushtup, there are eleven letters (8+3). Eight of Aushtup and three of Yagan (//s).

In Jagati we have 12 letters. The 1st eight are exactly as those of Anushtup. The last four are in Jagan (//s) or Jala (/s//) rhythms.

In Vecic language the last letter or the line of a metre, even if it is laghu (लघु, can be taken is Gura (गुरु). Therefore, in Trishtup if there is Jagan in place of Yagan, then there can be no objection. The Jagan can be taken for granted as if it is Yagan.

Similarly Jala (जल) at the end of Jagati line can be taken for granted as Jaga (जगा).

We have to explain here two more metres, (1) द्विपदा विराज (Dwipada Viraj) and (2) विराट स्थानीया विराट (Virat).

These are deca-syllabic Metres. We will explain them by giving examples.

रयिर्न चित्रा ; सूरौ न संद्रक्
/s/ ss ss / ss

आयुर्न प्राणी ; नित्यो न सूनुः
s/s ss ss / ss

तक्वा न भूर्णि ; यनासि शक्तिः

ss / ss /s/ ss

पयो न धेनुः ; शुचिर्विभावो

/s / ss /s/ss

Rg. 1/66/1

This is Dwipada Viraj. It has evolved from Trishtup. The sixth letter of Trishtup lines have disappeared.

It's rhythm is like the following Aryasamaji song.

जगत् में चिन्ता ; मिटी उन्हों की

/s / ss /s /s s

जो तेरे चरणों ; में आगिरे हैं !

s s/ ss / s/s s

Last of all, we write here Virat—sthaneey Virat. Here the 5th letter of each Trishtup line has disappeared.

रासिक्षयं ; रासि मित्रमस्मै ।

ss/s s/ s/ss

रासि शर्द्ध ; इन्द्र मारुतं नः

s/ s/ s/ s/s s

सजोषसो ; ये च मन्दसाना

/s/s s / s/ss

पुवायवः ; पान्ति अग्रणीतिम्

/s/s s/ s/ss

Rg. 2/11/4

The conclusion is that every where in Padya—chhandas (पद्य छन्द) The rhythm in Vedas is Anushtupi. The consideration about Gadya Chhandas (Prose metres) is not made yet.



A Study of the Concept of 'DHARMA'

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Concept of Dharma has played a vital role in transforming the man of barbarious nature into a full fledged discipl'ined human being. So much of literature has accumulated around this concept that it is difficult to tie it down to a precise definition.

The most general sense of the concept is provided by its root 'dhr' which signified the action of maintaining, sustaining and supporting. Jaimini seems to have offered the most intelligible account of this concept, where he says.

"Codanalaksano' rtho dharmah"
(Purva Mimamsa—Sutra, I. 1.2,

that is to say, 'dharma' consists in beneficial directions, which are

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manifold. They direct us in our lives as individuals and also as members of the society. They teach us how to conduct ourselves in matters both religious and secular.

In its broadest sense it stands for the universal laws of nature that uphold the cosmos. This aspect is termed 'Rta' in the vedic period, signifying the cosmic order : Dharma is so called because it protects (dharnat) everything; dharma maintains everything that has been created. Dharma is thus that very principle which can maintain the universe (Mbh. Santiparva 109, 59).

Dharnat Dharmam itayahuh,

dharmanavidhstah Prajah (Mbh. XII 109. K).

In Atharvaveda Dharma is used in the sense of merit acquired by the performance of religious rites (XI. 7. 17). Consequently dharma was par excellence the sacrificial act which maintains and even conditions the cosmic-order. Mimamsa school also uses the word Dharma in this sense. Manu-Smṛti (III-75-6) states 'he who is diligent in making sacrifices upholds all this (world) animate and inanimate. The offering correctly thrown into the fire goes to Sun; from the Sun comes rain; from rain food, and from this all creatures (subsist).

But in the course of time, the connotation of the term Dharma got extended and made to stand not only for cosmic order but also for moral orders. In external terms, dharma stands for the action which provided it is conformable to the order of thing, permits man to realise his destiny to the full, sustains him in this life, and assures his well-being after death.

"Destroyed Dharma destroys;

protected it protects" (Manu-III. 15).

In internal terms dharma signifies the obligation; binding upon every man who desires that his actions should bear fruit, to submit himself to the laws which govern the universe and to direct his life in conse-

quence. That obligation constitutes his duty; and that is a further sense of the word. Each man has his nature, his psycho-physical make-up and on this nature will depend his Svadharma or law of action and this action takes place in the context of society with an essentially moral connotation because it leads to heaven. The social duty is by its very nature a moral action.

The goal of dharma is to put reasonable limits to a man's life without taking away his freedom. It is an experienced fact that whenever conscious living being congregate, conflicts are bound to occur and to avoid this, members of the community need to have norms of conduct. The Indian sages, in their nomadic as well as settled life were conscious of this and thus Dharma was evaluated. This aspect is beautifully expressed in the concept of Varnadharma, prescribing duties to men in society according to their character (guna) and function (karma).

Dharma is to create mental and spiritual fellowship among men. To this end it is necessary that the natural man should be purified and spiritualised and learn through proper understanding of his inner nature to subordinate the lower to the higher impulses and to maintain the balance and tranquility. This is what is implied, when the span of a man's life was divided into the four Ashramas. On the whole they have been developed for self-culture rather than social service. They serve as the spiritual ladder to enable man to gradually reach the final goal of life.

The practical mindedness and shrewdness of the ancient sages is clearly brought out in their lucid expressions in the form of Vedas, Dharma-Sutras, Dharma-Sastras, Smrti's, Itihasa's and Puranas, which serve as the guidelines for an individual. They have not deprived man of the enjoyments of life, which are the gracious gifts of gods, nor have they deprived him of the knowledge which he should possess for developing his innate nature to full extent which is culminated towards spiritual reality. Even while living in society his aim should be directed towards the ultimate goal of becoming one

with the Divinity. That is what is mentioned by the sage in a quotation which says "Head in forest and hands in society."

Artha should be earned in a Dharmic way and Kama i.e., desire, one should have intensely to achieve moksha or salvation. The Mahabharata states 'a wise man has to serve all the three (trivarga, Dharma, Artha and Kama). But if all three cannot be attained he must try to secure dharma and artha. And if he has to choose only one from among the three he must choose 'Dharma only'. So we see the importance given to Dharma from times immemorial.

It is, therefore, obvious that concept of Dharma with its long history played a vital role in cultivating man. Dharma is not a creed or religion but a mode of life or a code of conduct which regulated a man's work and activities as a member of society and as an individual and was intended to bring about the gradual development of a man enabling him to reach what was deemed to be the goal of human-existence.

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Book Reviews

1. THIRD EYE AND KUNDALINI : (An experiential account of journey from dust to divinity.); *B. S. Goel* Third Eye Foundation of India (33 New Colony, Kurukshetra, Haryana), New Delhi; 1985; PP. 331; Price Rs. 60.

The story which Dr B.S. Goel unfolds before us in the more than 300 pages of "Third Eye and Kundalini" is indeed almost unbelievable. The writer of this review, having known him for the last 12 years and having been a close witness to some of the developments described, can vouch for his sincerity and truthfulness. She therefore has no hesitation in recommending the book to all those interested in the unfolding of the human spirit along pathways long known in ancient Indian tradition, but apparently still valid and effective nowadays.

The story is in short, that of a boy, one of numerous siblings in a quite ordinary, though very religious minded family of a Punjabi cloth merchant who, after being quite mischievous and wayward in his childhood, starts getting interested in yogic exercises and religious reading in adolescence, but later forgets this, precipitating himself quite fanatically into Marxist ideology and politics. At the age of 29,

a strange experience, which he can recognize only much later as the first sign of the rising of the "Kundalini", opens up a world of bliss and ecstasy. This, however, again collapses after a few days, leaving him in utter misery, depression, anxiety and confusion. During this phase, which lasts for several years, he takes help of a psychoanalyst and thus gets initiated into the Freudian view of the world, which gradually replaces his Marxist orientation. This too cannot satisfy him in the long run. So he turns back to ancient Indian wisdom and engages himself in meditation. He soon begins to discern important differences between the Western psychoanalytical approach towards helping man to adjust to this world of material pleasures and success and, on the other hand, ancient Indian philosophy and the practices of the wise "gurus", who aim at man's eternal salvation, at weaning him away from these very pleasures for which Freud's ideology wishes to provide a guilt-free licence. He, at any rate, feels greatly benefited by this second alternative.

While initially the author undertook meditational practices on his own, still guided by some of the influences that had acted upon him in adolescence, some extraordinary experiences, through dreams and visions, eventually gave him the certainty that Shri Satya Sai Baba was really guiding him as "guru", and that the whole process he was experiencing with all its ups and downs, sometimes full of bliss, then again throwing him into deepest misery, was for his best and also meant to serve some purpose for mankind. Later, both the living Shri Satya Sai Baba, whom he often went to see at his ashrams, and his earlier form, Shri Sai Baba of Shirdi, remained his constant advisers and protectors, not only communicating with him in dreams and meditational visions, but also manifesting their power by appearing in dreams and trance states and even in the form of miraculous happenings to his disciples and his family members.

About 10 years after the first Kundalini experience, at the age of 40, the author experienced what he claims to be "the opening of the third eye". This further stage of enlightenment, however, was still by no means a full breakthrough. While reaching still higher and higher levels of spiritual development, he had to undergo further

periods of anxiety and depression, which he describes in the book in great detail and in a remarkably open and candid manner. At present, at the age of about 50, he is thinking of giving up his job and of founding an ashram of his own.

The value of what Dr. Goel has undertaken is greatly enhanced by a peculiarity of the book which at first rather puzzles the reader : It is not a retrospective account, compiled on looking back at a completed journey, perhaps from a point of view at which one would tend to smooth out many of the roughnesses of the path and to distort the dimensions and the relative importance of happenings, but each part of it, left as it was written as a kind of diary at the time things happened, represents an authentic piece of documentation of a stage in the spiritual ascent, in the words and association that came to the author along with the experiences concerned. We therefore are allowed to share the agonies, the periods of puzzlement and confusion as well as the heights of ecstasy in their immediate freshness. The very language and style in which the consecutive chapters are written provide evidence of a gradual enlightenment, an increasingly adequate understanding and transparent use of traditional Indian spiritual terms and a growing capacity for calm detachment and human compassion.

There is nowadays quite a trend, in the East as well as in the West, towards scientific investigation of spiritual phenomena or, more soberly expressed: "altered states of consciousness". It is, however, difficult, if not impossible, to subject to rigorous scientific experimental conditions happenings that take place in a highly spontaneous and often quite erratic way. Subjective introspection, suitably verbalised, is therefore the method one has to a great extent to rely upon. The author, having had his powers of introspection and self-analysis sharpened through years of psychoanalysis, has done a great service to research in this field by keeping such painstaking records of his experiences and by now offering them to a wider public so openly.

The narration of the author's own experiences, to which the greater part of the book is interspersed with many pertinent paragraphs

on the differences, but also similarities, between psychoanalysis and the spiritual development associated with the Kundalini process.

In some other portions of the book, the author offers general comments and practical advice on methods for spiritual development, based not only on his own, personal experiences, but also on his activities as a "guru" for the quite numerous followers who have already in their turn sought guidance from him, and for whom he has been running some meditation camps. He is well aware of all the risks and pitfalls by which a traveller along the spiritual path can be threatened or actually come to fall, and of the need for expert guidance that combines loving concern for the "chela" with the necessary strict discipline.

The book, which is written in a fluid, easy style, contains a good number of quite appealing and tasteful illustrations, both black and-white and coloured. One can guess that the contact between the author, whose spiritual experiences had to be depicted, and the two artists (A. Chakraborty and G. K. Virmani) must have been characterised by great sensitivity and spiritual empathy.

Altogether, though in some quarters the book, of which a second edition is already in preparation, will probably be received with scepticism and controversial comments, it deserves the attention of all those interested in a revival of ancient Indian spiritual traditions, but also of mental health professionals. It is likely to become a welcome source of healthy inspiration for many of those who are seeking help for their inner development.

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Dehra Doon

2. PSYCHOLOGY IN A THIRD WORLD COUNTRY :
Durganand Sinha; Pub : Sage Publications India, M-32 Greater
 Kailash Market 1, New Delhi; 1986; PP. 160; Price Rs. 95.

True objectivity seems to be a myth now, which in ancient times the Rishis could acquire by undergoing rigorous training in the smooth and open environment of nature. Man is born with instinctive disposition and it is very difficult for people to be totally objective in their observations unless undergone rigorous training of the like Indian Rishis used to go. Prof. Durganand Sinha in the book under review has demonstrated the impact which modern psychology as imported from the West in 1915 had on India upto 1986 so far as the academia and the society in general are concerned. For this he has distributed the subject matter in three big chapters of the book.

In the first chapter of Impact on Academia and Profession he has illustrated how science-oriented and readymade imported psychology of the West dominated the universities and research institutes of India. The same theme has been repeated with more elaborate citations of studies and researches made by the west effected psychologists who and their works were called by different names such as, "foreignness of Psychological researches in India," "Psychology in India as adaptology", "Euro—American product", "Unitedstatesian", "Caricature of Western Studies", etc. Kothurkar is cited lamenting, "There was a strong tendency to think that all knowledge necessarily flows from western spring." Nandi rightly states, "All budding psychologists in India were expected to show due respect to the Anglo-Saxon stalwarts and western degrees and training were at a high premium. As a result, Indian psychology has become not merely imitative and subservient but also dull and replicative. It is mainly the Indian psychologists who have obeyed the well known fiat of an eminent psychologist : 'replicate, replicate, replicate.'" According to Prof. Sinha this situation prevailed upto mid-sixties of this century after which consciousness against foreignness began to develop

giving rise to finding some distinctive self identity of psychology in India.

The last pages show that west oriented psychological pursuit has contributed very little of national value and indigenous psychology more in time with the needs of India is needed. Mukharjee has very pointedly observed, "Psychology has to go native if it has to be creative and relevant to society."

It seems the author has written the book less diligently and more leisurely. There is clearcut ambiguity of approach and dichotomy of theme. Describing rich historical background and knowledge of psychology in ancient India he writes, "The ancient religious and philosophical literature is rich in material pertaining to human behaviour and personality. However, the kind of psychology that we find in these sources is speculative and intuitive. We do not find much by way of what can be called experimental and scientific psychology in the modern sense of term." (p. 10). Thus by adopting the scientific methodology of western psychology, the discipline in India soon achieved the status of a science. (p. 35). "Then he applauds this scientific achievement by a concluding quotation of David Hume, "If we take in our hand any volume..... let us ask. Does it contain any abstract reasoning concerning quantity or number? No. Does it contain any experimental reasoning concerning matter of fact and existence? No. Commit it then to the flames: for it can contain nothing but sophistry and illusion" (p. 35). In view of the above statements does the author not obviously conclude that Indian psychological heritage coming from the Vedas, Upanishads, Gita etc. should be put to the flames because it lacks experimentation and scientificity?

Again on pages 11-12 the irrelevant and most prejudiced views of Macaulay have been given undue prominence, one of which runs as, "It is, I believe, exaggeration to say that all the historical information which has been collected from all the books written in the Sanskrit

language is less valuable than what may be found in the most paltry abridgement used at preparatory schools in England." The author puts up his aim like this, "It is against this general intellectual background of domination of western knowledge and neglect and denial of Indian wisdom and tradition of indigenous learning that the introduction of scientific psychology in India is to be viewed and its process of growth understood." (p. 13). With this aim the book starts from 1915 and ends at 1986 showing that with the western development the psychology in India is now scientific and modern. He has totally excluded on the one hand the description of the existence and development of psychological learning prevailing from the Vedic time and on the other hand the most of studies and attempts made by Indian and Western scholars of modern times on the subject of traditional Indian Psychology. Why this partial treatment to the original psychological learning of India? Although Prof. Sinha consciously commits to refute the views of Macaulay but unconsciously he falls prey to support his as well as David Hume's theory that ancient psychological learning of India and modern works on that are unworthy of being included in the psychological pursuit of India. The book as such is some what disappointing because of unobjective and partial treatment of the psychological development in India. After all, the old Anglo-Saxon stalwart in the field of psychology in India could not shake up the Western influence though consciously he made some dashing efforts. True objectivity is a Rishi pursuit.

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3. ERGOT PRODUCTION IN INDIA : *K. S. M. Sastry, C. K. Atal and B. M. Kapur*; Regional Research Laboratory (Council of Scientific & Industrial Research), Jammu-Tawi (1985), pp. 143; Price not indicated.

The ergot an alkaloid is the first fungal product to find use in medicine and was listed in British Pharmacopoeia of the year 1928 whereas the penicillin the first fungal antibiotic was discovered by Alexander Fleming in 1929. The ergot is presently used in child birth. The classic effect of natural ergot alkaloid is expected to be contraction of uterus, rise in blood pressure and contraction of blood vessels but according to the information gathered by the authors these effects have been totally reversed by using hydrogenated ergot which instead of raising the blood pressure, lowered the pressure and instead of contraction of blood vessels dilated the blood vessels. Besides the above said applications several other uses and harmful effects on man and animals have been discussed.

The authors begin with the general account covering history, nomenclature, life cycle of ergot fungus, the *Claviceps* species found on various hosts, different species of ergot-hosts, major rye producing countries and the major ergot producing countries of the world.

The book provides useful information on constituents of the ergot such as alkaloids pigments, oils and fats, enzymes, macro- and micro-nutrient elements, glucans and derivatives. A simple and universally accepted general biosynthetic pathway is also given besides the detection and assay of ergot alkaloids using Keller's test, however the information using column chromatography and spectral analysis lacks methodology.

The chapter on ergot production incorporates origin of *Secale cereale* (Rye), systematic position of rye and its varieties, chromosome number, cultural practices, diseases of rye. The preparation of the inoculum of the ergot fungus (*Claviceps purpurea*), selection of strains, isolation of new cultures, selection of suitable medium, large scale production of ergot and drying of ergot are nicely described. The cost of production, the fungi observed in association with sclerotia and honeydew of ergot of rye, the ergot sclerotia as contaminant

The spread of ergot infection to other cereal crops, losses of grains in different bread cereals in relation to ergot infection have been dealt with.

The fourth and the last chapter is on the production of ergot alkaloids from the saprophytic strains of ergot fungi by fermentation method. The authors have deplored that there are no reports from India about the use of saprophytic cultures of ergot fungi. In the end 278 references have been listed. The authors and RRL deserve appreciation for this nice publication.

Dr Purshotam Kaushik,
G. K. University, Harwar



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Editorially Speaking

Indian Scriptures Prohibit Early Marriages

Vedas being the eternal guides to humanity in all walks of life, the concept and function of marriage has naturally come under their purview. The topics like age, family, physique and nature of the bride and bridegroom, their willingness, residing place and duties towards each other and the offsprings have all been discussed exhaustively. Looking for the prescribed age of marriage we find the Rg Veda 2/35/4 mantra mentioning, "the girls of 20 to 24 years accomplished with good education and vows of Brahmacharya win to us (the bridegroom) who are one and a half or two years older than her and have attained the complete knowledge, discipline of Brahmacharya and good merits and are in blooming youth, in marriage according to their choice, like the river waters which go to the ocean."

Here a reference from the lawful authority Manusmriti 3/2 is also worth quoting which dictates, "After completing systematically the study of 4 Vedas or 3 Vedas or 2 Vedas or one Veda with observance of the discipline of continence and strictly having observed the rules and practice of Brahmacharya without any failure the man and woman enter into the life of householding affairs."

The above two dictums make it crystal clear that Indian scriptures strictly prohibit the marriages between the immatured personalities before the observance and completion of the Brahma-

(IV)

charya upto 25th year of age. The other scriptures also follow the same basic trend of Indian culture.

Inspite of the above, the unignorable fact exists from the past several centuries that the marriage of early age persons are held in some backward and illiterate groups which is no doubt a great social evil. It is anti-Vedic culture. Like every evil, the evil of child marriage also came into existence and developed under the duress of circumstances. History is evident, their used to come during the middle ages invaders from central Asia to loot the riches of India. Soon they were tempted to establish their kingdoms.

As no woman-folk came with the invading armies who after remaining in India naturally felt need for sexual gratification and marital relations for which the easy adopted course was to take possession of the unmarried girls by force from their parents. Such a state of snatching the girls from parents by the invading soldiers went on from time to time for centuries and the helpless people were compelled by these circumstances to ignore the cultural ideal age of marriage and adopted the practice to get their girls married at the earliest possible age in order to save them from the invaders because there were few chances for the married woman to be possessed by them. The evil of child marriage went on developing as an easy way but the educated intelligentsia never followed it and now it is mostly over.

Customs, however absurd may be, persist and resist extinction giving rise to some sort of taboo and this is still there in a few people belonging to the backward tribes. They observe child marriages. Such people are neither aware of the present day negative aspect of the early marriage system nor do they know the Vedic cultural viewpoint. Hence reeducation of these people on the evil, uselessness and Vedic prohibition of early marriage is still the social need of the day.

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Prithivi Sukta

Dr. Satyavrata Siddhantalankar *

The Earth as Mother

The Prithivi Sukta a Chapter of the 12th Kand of the Atharva Veda, deals with the Earth (Bhoomi) as our benefactress. Man from the beginning of history has his social and cultural roots grounded in the Earth he associates himself with his birth. He praises the hills and the lakes, the rivers and the forests he has grown up with. This is his motherland, and his home in that land is his 'home, sweet home, there is no place like home'.

The Sukta reminds one of the feelings one develops with one's Motherland. Out of such emotions spring forth the songs as 'Vande Mataram'—the national song of our motherland—India.

Here is what the Atharva Veda says about the earth—one's motherland—or the land of the state-Rashtra one belongs to. Consequently, some have styled it as a Rashtra Sukta.

सत्त्वं बृहत्, ऋतं उग्रं, दीक्षा, तपः ब्रह्म, यज्ञः पृथिवीम् धारयन्ति ।
 सा नो भूतस्य, भव्यस्य पत्नी, उरुं लोकं पृथिवी नः कृणोतु ॥ १ ॥

Truth which by its very nature is great, Righteousness which

by its very nature is irresistible, Devotion or Devotedness, Hard labour or Perseverance, Determination to be great, but all the same willingness to sacrifice one's narrow interest these are the virtues that sustain the Earth or a State. 1.

असंबाधं बध्यतः मानवानाम्, यस्याः उद्धतः प्रवतः समं बहु ।
नानावीर्याः ओषधीः या विभर्ति, पृथिवी नः प्रथतां राध्यतो नः ॥ २ ॥

Let the Earth inspire the intelligence of men to rend asunder the obstacles that obstruct their ambitions to level down her unevenness in the form of high and low surfaces, even though there be abundance of smooth planes. The Earth bears herbs of various virtues. Let the Earth spread out for us and fulfil our needs. 2.

यस्यां समुद्रः, उत सिन्धुः, आपः, यस्यां अन्नं, कृष्टयः संबभूवुः ।
यस्यां इदम् जिवति प्राणत् एजत् सा नो भूमिः पूर्वपेये दधातु ॥ ३ ॥

On whom rest the ocean, the rivers, the waters of wells, the tanks and the lakes; On whom grow grains and other agricultural produce; On whom exist all that breathe and move—let the Earth place us also in the hands of the Lord who has already granted protection to those who deserve it, even before they are born. 3.

यस्याः चतस्रः प्रदिशः पृथिव्याः, यस्यां अन्नं कृष्टयः संबभूवुः ।
या विभर्ति बहुधा प्राणत् एजत् सा नो भूमिः गोषु अपि अन्ने
दधातु ॥ ४ ॥

The Earth, to whom belong the four quarters—the East, the West, the North, and the South; On whom all grains and agricultural produce grow; who bears the innumerable beings that breathe and move; Let that Earth place us in the midst of plentiful lands growing food and kine yielding milk. 4.

यस्यां पूर्वं पूर्वजनाः विचक्रिरे यस्यां देवाः असुरान् अभ्यवर्तयन् ।
गवाम् अश्वानाम् वयसः च विष्ठा भगं वर्चः पृथिवी नो दधातु ॥ ५ ॥

The Earth, on whom people in olden times attained achievements; the Earth in whom the divine forces defeated the evil ones; the Earth where the kine, the horses, the birds found their habitat—let that Earth grant us fortune and brilliance. 5.

विश्वंभरा वसुधानी प्रतिष्ठा हिरण्यवक्षा जगतः निवेशनी ।
वैश्वानरं विभ्रती भूमिः अग्निं इन्द्र ऋषभा द्रविणे नः दधातु ॥ ६ ॥

Fulfilling the needs of everyone, holding within herself all kinds of riches, firm and stable, containing gold in her entrails, repository of all that moves and has its being, bearing fire within which is useful for the whole of mankind, let the Earth, whose Lord is Indra, assign us wealth. 6.

यां रक्षन्ति अस्वप्नाः विश्वदानीम् देवाः भूमिं पृथिवीं अप्रमादम् ।
सा नो मधु प्रियम् दुहाम् अथो उक्षतु वर्चसा ॥ ७ ॥

The divine forces sleeplessly and ceaselessly protect the Earth who gives to the world all that she has; Let the Earth yield us honey and all that is dear to us and then saturate us with grandeur. 7.

या अर्णवे अधि सलिलं अग्रे आसीत्, यां मायाभिः अन्वचरन् मनीषिणः ।
यस्या हृदयं परमे व्योमन् सत्येन आवृतम् अमृतस्य पृथिव्याः ।
सा नो भूमिः त्विषिम् बलं राष्ट्रे दधातु उत्तमे ॥ ८ ॥

The Earth was in a quasi—liquid state in the beginning of creation surrounded as she was by ocean in all directions. This was followed by the skilful (divine forces), by various devices and (she came to the present solid state). The immortal heart of the Earth covered with the Truth rests in the highest firmament. Let the Earth instal us in state (government) of splendour, strength, and highest good. 8.

यस्यां आपः परिचराः समानीः अहोरात्रे अप्रमादं क्षरन्ति ।
सा नो भूमिः भूरिधारा पयः दुहाम् अथो उक्षतु वर्चसा ॥ ९ ॥

The Earth whereupon the waters spread everywhere in the form of wells, lakes, and rivers, and flow without cessation equally everywhere, day and night; let that Earth with abundant streams, also of milk, may now saturate us with grandeur. 9.

याम् अश्विनौ अमिमाताम् विष्णुः यस्याम् विचक्रमे ।
इन्द्रो याम् चक्रे आत्मने अनमित्रां शचीपतिः ।
सा नो भूमिः विसृजताम् माता पुत्राय मे पयः ॥ १० ॥

sun overstrides her movements, who has been rendered free from enemies by Indra—the Lord of Action, let that Earth release us water and milk as the mother does to her children. 10.

गिरयः ते पर्वताः हिमवन्तः हिरण्यं ते पृथिवी स्योनम् अस्तु ।
बभ्रुः कृष्णं रोहिणीं विश्वरूपां ध्रुवां भूमिं पृथिवीं इन्द्रगुप्ताम् ।
अजीतः अहतः अक्षतः अहम् अध्यष्ठां पृथिवीम् अहम् ॥ ११ ॥

O Earth ! Let thy hills, snowy mountains and forests be pleasant; let me unconquered, unwounded, and uninjured—stay on and inhabit the Earth protected by Indra—the Lord of Supreme Strength, the Earth of multiple hues and colours— brown, black and red, the Earth who is steady and spread far and wide. 11.

यत् तै मध्यं पृथिवी यत् च नभ्यं याः ते ऊर्जः तन्वः संवभूवुः ।
तासु नः धेहि अभि नः पक्स्व माता भूमि पुत्रः अहम् पृथिव्याः ।
पर्जन्यः पिता स उ नः पिपतु ॥ १२ ॥

O Earth! whatever thou containest in thyself, in the centre of thyself, whatever grows out of thyself—from out of thy body—set us in those surroundings. O Earth! purify us. O Earth; thou art my Mother, I am thy son. The cloud that drenches the Earth with rain so that there be plenty of growth is my Father. Let him also protect us. 12.

यस्यां वेदिं परिग्रहणन्ति भूम्यां कस्यां यज्ञं तन्वते विश्वकर्मणः ।
यस्यां मीयन्ते स्वरवः पृथिव्यां ऊर्ध्वाः शुक्लाः आहुत्याः पुरस्तात् ।
सा नो भूमिः वर्धद् वर्धयमाना ॥ १३ ॥

The Earth on whom, the experts in all skills, surround and enclose the sacrificial altar; the Earth on whom the skilful extended the Yajnya far and wide; on whom they set up according to measurement posts high and bright before the beginning of oblations; let that Earth increasingly make us great. 13.

यः नः द्वेषत् पृथिवी यः पृतन्याद् यः अभिदासात् मनसा यः वर्धेन ।
तं नः भूमे रक्षाय पूर्वकृत्वहि

Whosoever hates us, O Earth; whosoever marches armies against us, whosoever tries to destroy us in mind or tries to kill us in body, O Earth exterminate him for us, because you act before the other acts. 14.

त्वत् जाताः त्वयि चरन्ति मर्त्याः, त्वं विभर्षि द्विपदः चतुष्पदः ।

तव इमे पृथिवी पञ्च मानवाः, येभ्यः ज्योतिः अमृतम् मर्त्येभ्यः ।

उद्यन् सूर्यः रश्मिभिः आतनोति ॥ १५ ॥

All mortals—bipeds and quadrupeds—are born of thee move about on thee. Thou bearest them and sustainest them. O Earth; all these manifold mortals for whom the rising sun with his ray extends his immortal light are thine. 15.

ताः नः प्रजाः सं दुहताम् समग्राः वाचः मधु पृथिवि धेहि मह्यम् ॥ १६ ॥

Let the united voice of all the creatures yield one thing for all of us; O Earth; give us sweetness of life, like the sweetness of honey. 16.

विश्वस्वं, मातरम् औषधीनाम्, ध्रुवां भूमिं पृथिवीं धर्मणा धृताम् ।

शिवां स्योनाम् अनु चरेम विश्वंहा ॥ १७ ॥

The Earth owns all; she is the progenitor of medicinal herbs that heal; though rotating she is fixed; she is maintained by the basic principles that uphold society; she administers to our well-being; she is so pleasant. On the Earth we move about who has the potentiality even to destroy all that exists upon her. 17.

महत् संधस्थं, मंहती बभूविथ, महान् वेगः एजयुः वेपयुः ते ।

महान् इन्द्रः रक्षति अप्रमादम् । सा नो भूमे प्ररोचय

हिरण्यस्य इव संदृशि, ना नः द्विक्षत कश्चन ॥ १८ ॥

O Earth; great is thy expanse, and great thou becometh. Great is thy force, great trembling and great quaking. Only the greatness of Indra—the Almighty Supreme Being—working ceaselessly can protect thee under these conditions. O Earth; make us shine with the shineness of gold and bless us so that none may hate us. 18.

The devotee, seeing the vastness of the Earth, and she being fixed and stationary inspite of being shaken, off and on by earthquakes, is lost in the admiration of the Lord Indra—the Almighty Supreme Being—who can work such a miracle as upholding the stupendously vast Earth in empty space without falling and going to pieces. It is the poet's imagination where physics feels shy to tread.

A Prayer

ओ३म्, निश्वाति देव सवितुर्दुरितानि परासुव ।
यद्भद्रं तन्न आसुव ॥ य० ३०/३

Oh Lord God, Creator of the universe (and Source of all great power), of Holiest nature (and dispenser of true happiness), be gracious, we beseech Thee, to dispel all our miseries (vices and evil propensities), and to bestow upon us what is good, (such as virtuous tendencies, inclination to do benevolent deeds and a

Science and Spirituality

Dr. B. D. Dhawan

Science primarily deals with the unveiling of the hidden depths or secrets of the physical nature. In other words, it is basically concerned with an indepth study of disciplines relating to instrumental values. It is also real knowledge and not error or falsehood. It aims at knowledge of the highest reality even though in a partial or imperfect manner. On the contrary, Spirituality or Spiritual Science explores the mystery enveloping around the Imperishable Being and its supreme objective is to understand the nature of the supreme good.

2. In fact, religion, as such, constitutes the lower aspect of Spirituality and can, in no way, be called the Science of Religion. Basically speaking, religion has two phases or stages—lower and higher. In Sanskrit, the former is called as 'Matam' and the latter as 'Tattavam'. 'Matam' means an opinion, thought or a belief while 'Tattavam' signifies truth or reality. The lower stage is merely ethnical and pertains to a specified racial, linguistic or any other such group. All our so-called religions like Hinduism, Mohammedanism, Christianity etc. fall within this category. This, in fact, represents only the Socio-political aspect of religion and remains far down below the realm of Spirituality.
3. Critical enquiry into the validity of any thing makes our approach

essentially scientific. In India, the great seers and thinkers have always not only themselves delved into the real aspect of the Supreme Truth; but also encouraged any such rational and well based enquiry so much so that even the wisdom contained in our oldest and age-old respected scripture called Veda has never been accepted on its face value. Ethnical religion or 'Matam', without 'Tattavam' (the basic Truth) leads to often seen experienced violence, bigotry, riots etc. Hence, Spirituality, par excellence, does warrant ignoring of mere Opinions (Matam) and fundamentally encourages exploration of Real Truth. This methodology inherently constitutes scientific investigation and critical scrutiny. The same has always held ground in India ever since the inception of the Veda nearly five thousand years ago.

4. Essentially speaking, the scope of science as such is restricted to the physical phenomena and the knowledge based on physical data. Last answer to all physical investigation in the world is that a 'particular factum is not known'. The physical science has its obvious limitations and through its agency, the man can both destroy the world as well as save it, if he so desires. However, in utter contrast to the physical world profound dimensions do remain for exploration within the human being himself. The upanishadic seers turned their search light of investigation on the inner self of man which is beyond the physical level. These rishis, therefore, focussed their penetrating thought so as to gain insight into the true nature of man which in fact, constitutes his superconscious Being. There can definitely be a non-physical science as well—a science based on fact that can be scrutinized on the basis of truth. In any scientific study, there is possibly no scope for laying down any preconceived dogmas. It is under this basic concept that we, the Indians, have even scrutinised the Vedas so as to have a real comprehension about the Imperishable Being. Sri Rama Krishna Paramhansa, therefore, rightly said that the Vedas do not contain God; but they only supply information about God. The Mundakopanishad (I. 1. 5.) also, inter-alia, unequivocally lays down that all the Vedas constitute lower knowledge or 'Apra Vidya'. It is only through the higher knowledge or 'Pra Vidya' that attainment of the knowledge of the 'undecaying person' becomes possible. Thus, 'self-realization is not attainable from books; but by our own experience and search. Knowledge of the Self within us is very subtle and fundamentally a truth

hiding in the man himself; but much beyond all the sensory level. Ipso-facto, the positive sciences have no authority in the super-sensual field of experience. They over-reach themselves when they pronounce Judgements on subjects like soul and God. They may, and often are, competent to provide hints and suggestions; but the enquiry itself is the concern of another science, the science of religion or spirituality as such. As religion, this science discovers the truths of the inner world and fosters the same discovery by others. As philosophy, it synthesizes this science of the inner world with other sciences of the outer world, to present a unified vision of total reality, and to impart to human life and character depth of faith and vision alongwith breadth of outlook and sympathy.

5. A belief is true if it has stood, and can always stand, the test of experience, and not because it has been said by man or written in a book. The essential spiritual truths possess universal validity as they are verifiable by all men. Such truths are far different from the private beliefs of an individual or a group, a sect or a church; held with all, emotional intensity and projected for other people's acceptance with equal fervour. Such beliefs cannot claim 'the greatest reward' because they have not paid the heaviest penalty' involved in being subjected to the rigorous scrutiny of reason and being thrown open to universal verification. Thus, personal experience or Anubhava is the test of religion (Anubhava 'vasanam iti dharmah).
6. Behind every religion, there is at least one truth. Choosing of a particular religious philosophy is just like choosing a food of your taste and liking from a dining table on which a number of dishes of various kinds have been laid out. We cannot say that dishes which do not meet our taste are poisonous and thus condemnable. In fact, the science of food is nutrition. So long as any particular type of food suits us and gives the requisite calorific nutrition, that food is good enough. Similarly religion or spirituality moulds and formulates our character and originality. Thus, the scientific dimension of religion in us is as to how far, we are spiritualistic or have recorded positive spiritual growth. Fundamentally speaking, man is both mortal and also infinite based on a finite human foundation. This surmise is fortified by the following Vedic pronouncements:—

- (i) Srvantu Visve amrtasya putrah,..... (Rv.x.13:1, Yv. XI.5)

"We are all the off-springs of the self-same Immortal Being."

- (ii) Veda ham etam puruhm mahantam.
Aditya-varnam tamasah parastat.
Tam evam vidvan iha' mrtah bhavati:
Na' nyah pantha Vidyate' yanaya.

(III. 13. 2)

This stanza also occurs in the Taittiriya Aranyaka (III. 12. 16.) earlier and Svetasvatara Upanishad-III. 8. with minor variations.

"I know this Great Person of golden hue who is beyond the periphery of ignorance. Only by knowing Him, one can transcend death. There is no other path leading to the attainment of liberation."

- (iii) Yo savasau purusah, so' ham asmi.

(Isa Up.16)

"He who is yonder, yonder Person that also am I"

- (iv) Atmanam ced vijaniyad ayam asmiti purusah.

Bṛhad-aranyaka Upanishad vi 4.12

7. 'We must experience that we are really the veryself, and that we are neither the bodily nor the sensuous, nor the intellectual, nor the emotional vestures; that we are in our essential nature entirely identical with the pure Self.'

The above stanzas do amply bring out that the Man, in his inherent nature, is infinite though he perceives himself finite when he looks through his physical organism. Man, the unknown, has infinite dimensions. Thus, the science of religion does envisage his immense spiritual growth. Various kinds of sacramental rituals undertaken by us are only useful if we grow—spiritually as a baby grows physically from the time of its birth till he attains full youth. We must, therefore, have a penetrating peep unto ourselves and question ourselves if at all we have grown spiritually through the passing by of years

and years of our precious, but all the same, strictly limited span of life. For growing spiritually, universal love for all creatures has supreme value. A true spiritual aspirant should permit his love for his fellow beings to go beyond his physical, ethnical, racial and spatial limitations. To attain to the dizzy heights of Atmaic experience, the aspirant must cross over all physical bounds or restrictions. Our physical frame is only the base and not our master. We should, not permit this horse to ride on us. Rather, we should, very appropriately, ride the horse. Thus, in the final analysis, the science of religion does envisage our spritual growth, fulfilment of ultimate and supreme objectives of life, expansive attitude, universal love, feeling one with millions and millions of our fellow beings. "Love thy neighbour as thyself" should become a living faith and a practical entity in our life. Iposo-facto, ethical and moral values have vast dimensions in the form of human evolution culminating in perfect psycho-social fulfilment of basic human objectives. The science of human possibilities essentially goes much beyond the psychic and intellectual levels. We must grow from our intellectual to spiritual heights so that we may not remain only as learned vultures with a vigilant eye focussed on mundane gains or the meat below. As our organs, the mind, intellect are subtler than the body, similarly our psyche or the soul is subtler than all of them. In fact, the Atam in us constitutes, in a way, the nuclear energy in man. This spiritual energy in us can definitely control and overcome the base feelings of hatred, violence, greed, anger, lust, delusion, ego etc. Let us, therefore, cultivate an earnest determination in us to rise to our supramental existence. The upanishads do point out that God is more manifest in the soul of man than in world outside. They therefore, demand a conversion of the spirit on itself or the inversion of the natural outward orientation of our consciousness, so as to lead a life of introverion, perfect catharsis from sins, a spirit of humbleness and a life of tranquility, truth, penance, insight and right pursuits.

8. All this seems evidently difficult so long as we are hesitant and fearful to develop the faith unto us that metaphysically upright life is uniquely superior to the life of action. As soon as this conviction lands on us, we start enjoying such a sublime life as a child riding a horse starts enjoying the ride, the moment he

gives up the fear and learns the art of horse-riding. Thus, the science of religion and the physical sciences have essentially a complementary character. Both inculcate a ceaseless pursuit of truth. Hence, we must infuse into our lives a combination of the basic spirit of both the physical as well as spiritual sciences. In case, we shall do so, we are bound to soon discover in ourselves tremendous spiritual energy. Our approach to spirituality should, therefore, necessarily and fundamentally be sincere, purposeful and rational. The Absolute Truth is one, but the approaches are different as very pertinently been stated in the Rig Veda (1.164.46) in the following words :

Ekm sad vipra bahudha vadanti

(A verse with similar significance is found in Yajur Veda-32.1.)

"O God : though you have always been one, the sages have called you by many names."

Religion and Mental Health

*Dr. V. N. Rao **

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Religion plays an important role in day to day life. The process of human growth and development - birth, entry to the school, puberty, occupational life, marriage, mothering, fathering, child bearing, old age and death - is inextricably intertwined, with certain elements of religion. In fact, in most of the Indian families, the values, beliefs, rituals, and other activities pertaining to religion determine the course of daily activities of living.

The food habits, dressing, personal hygiene, social life and family expectations are coloured by one's religion. Religious doctorines and epics contribute significantly towards the formation of ways of life and goals in life, considering all permeating nature of religion in human life, the health professionals, specially, the mental health scientists need to have dispassionate analysis of the impact of the forces of religion on one's mind and body, health and ill-health, harmony and disharmony and happiness and unhappiness.

A lot is said and written about illnesses both physical and mental. In addition to other factors, they emphasize on the role

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played by superstitious beliefs, unhealthy notions about religion, excessive emphasise on religious rituals and wastage of human resources in certain religious ceremonies and functions in the process of causation, perpetuation and determination, of mental health problems. No doubt, these factors could be proved by scientifically validated studies. But, it is important to note the commonality underlying these important factors is misuse/misinterpretation/misunderstanding of the elements of religion by human beings. To use the modern analogy, the scientific discoveries and inventions, for example, atomic energy, can be used or misused. There is no point in finding fault with scientific work. Similarly, religious values can be misunderstood and misquoted. In such cases, devastating results are inevitable. But the proper understanding and practice of religion leads to positive outcome.

That is a convergence of the findings of the modern researches in regard to mental health aspects and the great truths propounded in our ancient literature. To explain this, one can take the issue of level of expectations in human life. The modern literature on mental health has to its credit, a lot of scientific studies to prove that "Unrealistic expectations" always lead to mental health problems. It may be from parents, employees, teachers, partner, or anybody connected with individual's life. Even a cursory glance at the research studies in mental health reveal that children, adolescents, adults and old people cause multifarious problems to themselves as well as others. Because of unreasonable expectations, some become anxious, some become depressed and some others get mentally upset. These mental aberrations have the roots in excessive desire, pathological attachments, never ending and ever increasing expectations. Based on these studies, the mental health approach to the parents and others is : "do not entertain unreasonable expectations". This is one of the many examples taken for this purpose.

The scientific truth is well emphasised and explained in our scriptures. No religion tells to expect too much of others. For instance, Bhagavat Gita, goes to the extent of advocating the fact that "nishkama karma" is the real means to Happiness. Man should be engaged in useful activities. He should never be idle. But the moment he expects the fruits of actions, he sows the seeds of frustration, rejection, disappointment and dejection in life. Like this,

many instances can be quoted from other religions also. The point to be arrived at here is that "the ways to promote our Happiness are well brought out in our religious literature". What is required is identification of these values, simplification of the message, propagation of truth and making these truths as part of life.

Similarly, too much attachment to anybody or anything is found to create mental health problem in our life. It may be too much desire for material things or family members/relatives/friends. In the event of loss or death, it produces immense feelings of mental "aches and pains". This has been proved by different studies conducted in Western and Indian settings. The therapeutic approach followed in mental health is based on above said principles and accordingly, the clients are advised to suitably give up the excessive attachments. When one goes through the religious literature, this truth becomes evident. Buddhism goes to the extent of propagating that "desire is the root cause of human sufferings". The guilt-ridden mind produces hallucinations, delusions and illusions in the day to day world. It is easy to arrive at this observation, if, one makes an attempt to go through the Case Records of the mental patients. It is interesting to note that scriptures always emphasize that the people should keep themselves free from evil thoughts and guilt feelings. If such things are not kept away, it will slowly "swallow" the man. This is what happens in Psychiatry. The people filled with guilt feelings go into inextricable depression, often entertain suicidal ideas and commit suicide occasionally. Even, otherwise, his inner fear pricks him so much that he almost dies everyday psychologically.

Many of our views are shared and shaped by religious beliefs and practices. Whether one is vegetarian or non-vegetarian is determined by religious practices. Similarly, if one's religious belief gives him additional strength to mental faculties, he feels secured and confident in facing the realities of life. The critical moments in life - utter failures, disappointments and dejections, unexpected losses and death of loved ones need not create the feelings of pessimism and helplessness, if one feels the invisible support of the Almighty.

These are all some of the parallels that could be drawn between the truth depicted in religious writings and findings of the mental health scientists. In fact, mental health education in its real sense,

will be nearer to moral education which alone will pave way for prevention of many of our deviant thinking, feelings and actions, promotion of joy and happiness, development of helping nature and noble ideas in our minds. True religion and its preachings and practices will become the sole means of achieving peace, tranquility and heights of happiness in our life.

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Identity of Three Systems of Hindu Philosophy based on Vedas

— S. V. Ganapati

The Vedas were the earliest contributions to a knowledge of the world, its source and sustenance. They do not have the appearance of an enquiry, as the later six darsanas have, where the mind attempts to find the source of its experiences and knowledge. On the other hand, they are the inspired utterances of rishis of yore who intuitively assumed a Supreme intelligent presence who initiated and guided the destinies of the world.

This traditional knowledge was disseminated orally through long periods of time and at some stages these utterances were given effect to in the shape of yagna rituals. The Brahmanas understood the Vedas as enjoining such rituals and followed their faith accordingly. This blind mechanical routine, although accompanied by sacred meaningful mantras, did not appeal to a section of the thinking people, which resulted in stressing the knowledge part of the Vedas in the shape of Aranyakas and Upanishads.

Still later, when Buddhism, considered by some as an atheistic concept, had captured the imagination of the people of India and

had also spread to near and far east countries and then, in course of time, had degenerated to utterances of some slogans as a mark of faith, a fresh impetus was given to the revival of Vedic faith by Gandapada and his disciple Govindapada, who gave a concise interpretation of the Vedas and Upanishads in the form of Brahma Sutras. These laid the foundation for the three systems of faith from the three great exponents Sankara, Ramanuja and Madhava.

Sankara's advaita interpretation of the Vedas i.e., "not two realities but one", does not deny the miniature aspect of the Supreme Being as man, through whom alone his own presence is revealed. He reveals the world to the creatures through their sense-organs as perceptions by illuminating them, which we call individual consciousness or Atma, Soul, or also "I". This "I" however is not the differentiating entity "Mind". The latter is just an adjunct of "I" which is an individual aspect of the collective "I's". Anyhow, man, strung like a bead to a chain like "I", is not denied, whether considered is part of a whole or as a separate one.

Ramanuja came several centuries later by which time a section of the people was ripe for a change in faith, in the natural course, gave a twist to the advaita concept, that God and man represented a sort of duality or qualified monism. Earlier the Alvas of South India poured forth their praises to God in their pasurams, as the sole male principle, all others man or woman being conceived as the female principle. Subject and object i.e. God and his manifestations stands in this eternal relationship.

Ramanuja is the greatest social reformer of modern times. Out of his compassion to the masses of people and zeal to uplift them, he announced the secret mantra "Narayana" meaning that the man is the vehicle of God from the house tops, ignoring the warning of his guru and literally breaking his word to him, not to divulge the sacred mantra. He then pacified his Guru by telling him that it was better for one man to court any consequence, if only a large mass of people would be redeemed. This attitude endeared him to the hearts of the people.

Madhava, a strict orthodox brahmin appeared a century or so later and gave a further twist to the concept of the relationship between God and man, by declaring that they are two realities, as

must go together for all time. The one cannot get on without the other. Then why not bluntly call a spade "Spade".

We see then that all the three schools admit of a Supreme intelligence and his manifestation as man. The difference in the concepts or interpretation arises only in *naming* the relationship between them. The advaita school prefers to call man a miniature of the Lord. The Visishtadvaita school chooses to see the male-female principle embodied in them. The dvaita school sees them as master and servant. There are no fundamental differences among the three faiths for arguing. Finally we must also realise that the differing ideas come to us from one and the same God giving us the freedom to accept any one of them.

Translation of Poetry : Principles and Problems

Dr. Ravi S. Varma *

Introduction :

Translation of a literary work is a difficult art because ideas can be translated but not the words and their associations, but the translation of such works is as old as original authorship and has a history as honourable and as complex as that of any other branch of literature. Translation of poetry is all the more elusive because a poem is an amalgamation of ideas, feelings, colour, expression and style. To Victor Hugo a translation in verse seems something absurd and impossible. Heine condemns it as strawplaiting sunbeams. But we must remember all translation is a compromise — the effort to be literal and an effort to be idiomatic. It is a kind of illusion and that translation is the best in which the illusion is most complete and the idiom least suggestive of translation. The prime merit of a translation is faithfulness which is achieved by the wedding of words and thought. It need not be literal and exact but must

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attempt at capturing the spirit of original. In the words of Tytler a good translation is one in which the merit of the original work is so completely transfused into another language, as to be as distinctly apprehended and as strongly felt by a native of the country to which that language belongs, as it is by those who speak the language of the original work.

In this paper we propose to discuss some principles of translation of poetical works and the problems involved in the process.

The Principles

The principles of translation are heterogeneous and no universally accepted principles exist because the persons competent and capable of formulating them have not seen eye to eye in this matter. However, Tytler's 'An Essay on the Principles of Translation' is the first work which systematically discusses the principles of translation of poetry. He enunciates the following three principles :

- (i) The translation should give a complete transcript of the ideas of the original work;
 - (ii) The style and manner of writing should be of the same character with that of the original;
- and
- (iii) The translation should have all the ease of original composition.

To be able to give a complete transcript of the ideas of the original work, the translator must have an equal command of the two languages, better if he is more proficient in the target language. A word in one language seldom has a precise equivalent in another one; therefore, the translator should endeavour to enter the spirit of the original rather than render word for word for in that case the result will be uncouth. He should also refrain from altering anything in order or wording for then he will be departing from the function of a translator. Ben Jonson's translation of Ovid's *Metamorphoses* and Fanshawe's translation of *Pastor Fido* meticulously follow this principle. They read like the original. Praising the latter, Sir John Denham says :

They but preserve the ashes, thou the flame
True to his sense, but truer to his fame.

The second principle stresses the need for absorbing the style of the original because forgoing the style for the sake of exact rendering of the idea of the original is not acceptable to many. In poetry words, meter and style contribute to the perfection of the poetic emotion and it is difficult to render them in another language. It is why Dr. Johnson says that poetry cannot be translated. Voltaire also holds the same view and asks 'can you translate music ? But poetry has been translated because those who cannot approach the original feel amply rewarded with a near substitute. The translator should carefully reconstruct the spirit of poetry in another language. He can take some liberty in conveying the sense but need not paraphrase it in prose because a prose translation of poetry is most absurd. It is better if the translator himself is a poet in his own language and endeavours not only to say what his poet has said, but to say it as he has said it, Matthew Arnold has rightly said that the style is the expression of the nobility of the poet's character, as the matter is the expression of the richness of his mind. The translator, therefore, should aim to retain every peculiarity of the original, so far as he is able, with the greater care the more foreign it may happen to be so that it may never be forgotten that he is imitating and imitating in a different material. The translator's first duty is a historical one to be faithful. The translator should produce more or less the same effect and give the same delight which the reading of work in original language would afford any reader familiar with the foreign language. And this peculiar effect of a poet resides in his manner and movement and not in his words taken separately. The translator, therefore, is expected to express the poetic transfusion of a poetic spirit and the ideas and images of the original from one language to another in a form perfectly adapted to the new social and cultural contexts. The translation should correspond with the original in the strength of rhythmic structure, in force of expression, in musical modulation, and in mastery of language-the external character of the verse-as well as the rare interior qualities of imagination and of spiritual discernment.

Tytler's third principle says that the translation should have all the ease of original composition. It is a very difficult task, consi-

dering the constraints under which a translator has to work. He is not allowed to copy the touches of the original, yet is required by touches of his own, to produce a perfect resemblance. It is much like dancing on ropes with fettered legs. To accomplish this difficult task of fidelity with ease; he must adopt the very soul of his author which must speak through his own organs.

Emphasising the same point Matthew Arnold advises the translator to establish a union with his original; and this union takes place when the mist that stands between the translator and the alien modes of thinking, speaking and feeling gives place to a pure transparency. If a translator fails to do this he is likely to present the original through a distorting medium or exhibit him in a garb that is unsuitable to his character. For the sake of maintaining ease and facility of the original Fitzgerald suggests that the translator must recast the original into his own likeness. The live dog is better than the dead lion.

The Problems :

All translation presents problems which the translator has to resolve satisfactorily if he wishes to pass muster; but translation of poetry where the content and the form are inextricably mingled is a veritable challenge which calls forth an exceptional calibre and talent.

Poetry arouses emotions and enjoys a place of prestige among the literary genres, so more creative genius is expected of translator. The problems it presents are multi-dimensional and multi-layered. They involve contact of two languages, the poetic sensibility of the translator, poetic excellence of the original and its creative transference. In this process the translator unconsciously projects his own personality in the translated work. In a way he pours his own wine into the original wares. The translation reflects his genius, craft and personality. This can be seen in the three translations of Homer by Dryden, Pope and Cowper. Rubaiyats of Omar Khayyam have been rendered into Hindi by Keshav Prasad Pathak, Maithilisharan Gupta, Bachchan and Sumitranandan Pant but they widely differ in the choice of diction and the texture of the poem. Compare the following English and Hindi translations

of one of Basho's Japanese Hai Ku :

- (i) The ancient pond
A frog jumps in
The sound of water—Donald Cone
- (ii) There is the old pond
Lo, into it jumps a frog
Hark, water's music - I. J. Bryn
- (iii) The old pond
A frog jumps in
The sound of the water - B lyth
- (iv) Breaking the silence
of an ancient pond
A frog jumps into water
A deep resonance - Nobrayuki Yuasa
(It deviates too much from the original and
is tantamount to its paraphrase.)

- (a) ताल पुराना
कूदा दादुर
.....गुडुप

(Later on he replaced the third line by पानी का स्वर
but the earlier version remains more effective)

- (b) ताल पुराना निर्विक-
जल थर थर - गहर
मेंढक की उवाक ।-

—Aditya Pratap Singh

- (c) औह, पुराना गड्ढा-
और पानी की अवाज
जवकि मेंढक उसमें उछाल मारता है ।

— Dr. Bharat Singh Upadhyaya

- (d) पुराना ताल
मेंढक कूदता है
पानी की आवाज । -

— Satya Bhushan Verma

We cannot approach poetry objectively, the subjective element is bound to come and this affects the quality of the translation. As a connoisseur the translator decodes and interprets a poem, absorbs its message and then codifies it in his own language in his own manner. Shelley feels that the original poem just supplies the need (or the central idea) to the translator who invests it with a stem, branches, foliage and fruit from out of his own creative imagination. Dryden calls it imitation. Here the translation becomes a recreation of the original. And as a creative artist the translator has to search for appropriate means to faithfully communicate the spirit of the original poet and vicariously undergo the same experience. His success depends on the degree of assimilation he achieves. He must give a poem for a poem based on the ideas of original.

Poetic language presents another problem because it is marked by imagery, witticism, conceits, splendour, symbolic nuances, and is often suggestive and allegorical. It is difficult to preserve all these niceties of language in translation. The translator must have a keen critical insight and must make a through-going comparative study of the two languages. To reproduce the imagery of the original, he carefully selects words which arouse the same reaction in the reader as the original. Sometimes he translates the imagery literally and at others expresses it as a simile. He may also convey the sense in the target language, if the above means do not come in handy.

Jagdish Savita's translation of Dr. Sudhesh's Hindi poem is nearer the original and yet preserves all the nuances of the language :

बाज़ कबूतर
और कबूतर बाज़ बने हैं
रातों रात
अब शिकार के नियम
अचानक बदल गए हैं ।

— Dr. Sudhesh

Overnight
The hawks turned doves

And the doves hawks
Overnight
The rules of the game
Underwent matomorphosis — Jagdish Savita.

(Here the phrsaes have been used very artistically)

Translation in a related language is far simpler ; eg :

वह चिड़िया
जो बनाती थी नीड़
प्रति वर्ष मेरे घर में
इस बार गई कहाँ ?

— Ajeet Kumar

has been translated into Punjabi by Bina Gautam as :

ओ चिड़ी
जड़ी बनांदी सी घोंसला
हर साल मेरे घर विच
ऐस बारी गई कित्थे ?

In U.S.S.R. and China this problem has been solved by the cooperation of a poet/translator and a linguist explains the literal meaning, structure, rhythm and rhyme of the poem and also supplies necessary back ground details. Then the poet makes the translation in his language.

Figures of speech, rhythm and Lyricism also present a problem. However, some translators have been endowed with such fine sensibility that they have beautifully copied them in their translations. Ram Chandra Shukla has translated Arnold's *Light of Asia* under the title 'Buddha Charita' and has used the same figures of speech as the original and yet his translation reads as an original composition. Mahavir Prasad Dwivedi has used the same metre in his translation of Sanskrit works. Fitzgerald also has successfully maintained the rhythm and lyricism of the original using the same meter. In his *Rubaiyats* the first, the second and the third lines rhyme together and all the four lines of the quatrain have an equal number

of syllables. But those are rather exceptions. Generally the metrical translation makes a farce of the original and a rhymed translation is often ridiculous. Very often the translator uses blank verse for his translation because here he can follow the structure, the rhythm and the pauses of the original without slavishly copying its metrical structure. In this English translation of Gitanjali, Tagore has used poetic prose instead of rhymed verse of the original Bengali.

Language is a culture-bound phenomenon. If the two languages have different cultural backgrounds, the translator has to face yet another problem. A word exists in the cultural and historical perspective of the users and a whole tradition is associated with it. Culture lends special signification to words which can be discovered only by extensive reading and critical attention. It is very difficult to find an exact equivalent of a word in another language which has a different cultural background. Here the translator has to explain the cultural significance of such a word in a footnote. Religious custom and ceremonies, poetic fancies, mythological allusions, archtypal images and philosophical concepts also pose a similar problem. In his English translation of Anantamurty's Kannada novel Sanskar, Prof. Ramanujam has not used this word even once, but has translated it as 'culture', 'discipline', 'history' or 'rite' depending upon the context.

The translator has to face two more problems. How far is he free to add something to the original text by way of explanation? Should he imitate the obscurity or ambiguity of the original to be faithful to it? Regarding the first problem Tytler categorically says that if "The superadded idea shall have the most necessary connection with the original thought and actually increase its force", the translator can do so. He also permits him to cut off any idea which is only an accessory and not a principal clause or sentence. Here a translator may exercise his judgement and assume the role of an original. As a rule nothing of real moment be omitted and the additions must be as insignificant as possible, and should in no way obstruct the continuity of the poem.

In the following quatrain, Fitzgerald has omitted the expression 'Paradise where the houries reside and grape wine is good' which appears in Khayyam's original poem and has added

'glories of this world', but this change does not diminish the value of the translation :

Some for the Glories of this world; and some
Sigh for the Prophet's Paradise to come
Ah, take the Cash, and let the Credit go
Nor heed the rumble of a distant Drum !

In another rubaiyat —

But helpless Pieces of the Game he plays
Upon this chequer — board of Nights and Days,
Hither and thither moves, and checks and slays
And one by one back in the closet lays.

He has beautifully used the imagery of a game of chess instead of a game of puppets of the original.

In his translation of D. H. Lawrence's short poem 'The Breath of Life'. Dinakar has added the following lines :

हरियाली से भरी कोई नर्म टहनी
जिस पर पावक का फूल खिला होता है ।

They do not in any way obstruct the flow of the ideas but enhance the beauty of the Hindi translation.

As for the second problem, Tytler says, 'To imitate the obscurity or ambiguity of the original is a fault. Where the meaning of an author is doubtful, and where more than one meaning can be given to the same passage or expression, the translator is called upon to exercise his judgement and to select the meaning which is most consonant to the train of thought in the whole passage, or to the author's usual mode of thinking, and of expressing himself.

Style of a poet presents another problem in the translation of poetry. Indifference towards style is considered a lapse on the part of the translator. Pope is guilty of this lapse in his translation of Homer. He has used English heroic couplets instead of Homer's hexameters and his language is often hyperbolic. This prompted Bentlay to remark, 'It is a pretty poem. Mr. Pope, but you must not call it Homer'. If the translator deviates from the style of the

original but may also render it too vague and obscure to understand. In the hands of an undiscerning translator the grand style of the original becomes heavy and formal, the elevated swells into bombast, the lively froths up into the petulant and the simple degenerates into childish and insipid. Copying the style of the original and keeping the spirit and sense intact in translation involves creative activity of the highest calibre supported by long practice.

Psychology plays a much greater part in moulding a translator's attitude and consequently his translation. The translator should override the psychological pressure of the original and should not hesitate to excell him, if possible. Fitzgerald, who immortalised Omar Khayyam seems to be over-awed by him when he says, 'all such lyrics require a better poet than I am, to set forth them in English'. National character and peculiarities of a nation's mental make-up unwillingly influence the work of the translator. Omar Khayyam was a metaphysician, an astronomer and mathematician and a moralist held in high esteem. He was an intellectual of high order and a nationalist who loved his culture and history. But Fitzgerald's translation of his Rubaiyats paints him as a hedonist and a debauch sunk in his cups'.

Lastly, we would like to allude to the problem of translations made from secondary texts i.e. translations of translations. Most of the Hindi translations of European literature have been made through English. Naturally, this must have aggravated the losses, shifts and distortions which are so inevitable in translation. But we have no means of verifying how far they might have deviated from the original unless the translations are made direct from those languages.

We may point out a misconception from which most people suffer viz. that a poet can be a good translator of his own works but this is not always the case. In his English translation of Gitanjali, Tagore has replaced certain poems of the bengali edition by the original English ones because he finds them untranslatable.

Dr. Sarojini Pritam has translated her own short satirical poem from Hindi into English but feels that in translation the humour changes into sneer and sense and satire both disappear e.g.,

प्यार अन्धा होता है इसलिए
नेत्रदान कीजिए ।

Love is blind
Donate eyes
for the benefit of mankind.

Agyaya has also translated some of his poems from Hindi into English. Bina Srivastava has compared his English translation of

मैंने देखा, एक बून्द

(I saw a drop) with the original in Hindi and comments that the English translation falls short at the levels of sound, texture, choice of diction and symbolic nuances.

The English equivalents blur the philosophical implication of the original Hindi poem.

I quote below two Hindi translations of the following quatrains :

For long in her seperation I did weep
And emptied out my eyes large and deep
The cozy company I used to keep
Use no more when I woke from sleep.

(a) वक्त के साथ हो गए सहरा
ये नयन थे सरोवरों जैसे
जो कभी तेरे साथ थे गुजरे
दिन थे वे मोर के परो जैसे ।

(b) तुम्हारे विरह में आँसू बहाते
सूख गई ये गहरी आँखें
छूट गया मधु आंचल तुम्हारा
खुली जब नींद से भारी आँखें ।

Version (a) is by the poet Suresh Singal himself and version (b) is by the writer of this paper. I leave up to you to judge the merit of the two versions.

Conclusion

In this paper we have discussed some principles and problems of translation of poetry. We have also suggested solutions of these problems but we must remember that it is not the words but their associations, their echoes that make a poem. The elegance and splendour of the poetic language is bound to be lost in the process of translation. Denham rightly says that 'Poety is of so subtle a spirit, that in pouring out of one language into another, it will all evaporate'. Translation of poetry is indeed a very complex activity and to penetrate the original to its depths from all points of view is an imperative necessity for the translator. He has to absorb not only its content but also its form, and has to feel and live in all its specific references. He must also have a flair of inspiration for interpreting it in another language. The translation is a parallel recreation of the original or literary resurrection as Ezra Pound calls it.

But we would like to stress that translation is one of the most significant channels and forms through which inter-literary process finds expression. A good translation takes us a very long way and often helps great works to be created.

Four Aspects of Positive Psychotherapy For World Peace (Transcultural Aspects)

Nossrat Peseschkian *

Summary

The aim of this article is to define the human qualities and conflict areas as well as the concrete rules which guide daily social life. What type of conflicts is at the root of the problems we have with ourselves, our intimates and the people around us ?

Positive Psychotherapy encompasses the family of the patient and is not a one-to-one doctor-patient relationship. This approach, which stresses the importance of self-help, is suitable, in my view, for both American - European patients and those from other cultural and economic systems, which create problems on the political and also on the interpersonal and emotional levels. The four aspects of Positive Psychotherapy promotes a sense of self-worth, obviates the

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need for expressing hostility and guarantees a Compassionate social conscience - all prerequisites of world unity and world peace : Let us be like the lines that lead to the center of a circle - uniting there, and not like parallel lines, which never join. (Wisdom)

How can we help the patient to see things from another angle? One was to mobilize the patient's resources, instead of persistently working over old problems, is to make use of fables and sayings, which can be introduced by the therapist as 'counter-concepts'.

Many fables, parables, allegories, sayings and proverbs facilitate a mental and emotional change of attitude by virtue of their figurative language, which stimulates not only logical thinking, but also fantasy, intuition and creativity. Fables have always played a role in education, self-help and popular psychology.

This realization led me to include metaphorical thought as well as mythological stories and fables as aids to understanding in the therapeutic process.

An Oriental Story for the Positive Process :

A Middle East King had a frightening dream. He dreamt that all his teeth fell out, one after the other. Very upset about this, he summoned his dream interpreter. The man listened with great concern to the king's account of his dream, and said to him : "Your Majesty, I have bad news for you. Just as you lost all your teeth, you will lose all of your family, one after the other." This sad interpretation kindled the king's rage. The dream interpreter, who had nothing better to say, was thrown in jail at the king's command. Then the king summoned a different dream interpreter. This one heard him tell the dream and then said : "Your Majesty, I have good news for you. You will become older than all of your family. You will outlive them all." The king rejoiced and rewarded him richly for saying this. But the courtiers were very surprised. "You really did not say anything different than your poor predecessor. But why was he punished while you received a reward?" they asked. The lucky dream interpreter replied, "you are right. We both interpreted

the dream in the same way. But it is not a question of what you say, but also how you say it."

In order to understand observed behaviour, we need background information in use as a yardstick for later judgement. This means it is necessary to take into consideration the transcultural conditions as well as the conditions which in the personal history of the patient, first gave his behaviour a meaning.

Over the last fifteen years, I have developed a new concept of psychotherapy and self education which has been developed from a transcultural point of view. In Germany or north America when you meet someone the greeting ceremony begins with the question : "How are you ?" The answer : "Thank you, very well !" which means, if I am healthy and I am well everything is alright. In the same situation in the orient one asks : "How are you, how is your wife and your children ?" It means, if my family is well everything is well, and I feel well. In Kenya, when they meet, the Masai greet each other with the words : "I hope your cattle is well." In Germany and United States usually people have depressions because of their isolation and lack of contact. In the Orient people become sick and depressed because they have excessive contact.

This does not mean that one model is better than the other, but that they complement each other with regard to the totality of human experience. The transcultural aspect provides a more extensive alternative interpretation. According to the cultural and historical evaluation, an illness or a symptom can be given different significance.

Examples of medical terms and some views of illness

Behavior/ concept	West	East
Illness	'When a person is sick, he'd like to have rest. He is visited by few people. Visits are also	Here, when a person gets sick, the bed is installed in the living-room. The sick person is the center of attention and

Table Cont.

	perceived as social control.	is visited by many family members, relatives and friends. For visitors to stay away would be seen as an affront and lack of sympathy.
Leisure time	"When my husband comes home, the food has to be ready. Then he sits down in front of the TV and drinks his beer, then goes to bed and reads his newspaper !"	"My husband relaxes best when he chats with guests. Therefore, my main job is to serve the guests in the evening."

In my work I had tried to explain the universal significance of transcultural aspect, to systematize the contents of the transcultural problems, and to show its significance for the development of conflicts. With this aspect in mind I also has another aim, namely to develop a concept for conflict-centered therapy. Different psychotherapeutic methods can be integrated into this short-term therapy according to the indications. Furthermore, I wanted to unite the wisdom and intuitive thinking of the Orient with the new psychotherapeutic knowledge of the Occident.

The transcultural approach colours the whole of positive psychotherapy. Part of my work involves investigating the relationship between culture and disease and between cultural concepts in eighteen different cultural groups.

[A] Why Social Psychiatry must be transcultural ?

We human beings have in the past seventy-five years killed about 105 million people, people whose names we have never known.

With people in the industrialized countries, this somatic-psychosocial relationship finds expression in the famous deadly sins

of civilization, the risk factors. The following five factors have a share of the responsibility for the origination and development of psychological and psychosomatic diseases, especially the so-called diseases of civilization : alcohol, intoxicants and drugs; smoking; overweight; sedentariness and emotional stress (anxiety and inner tensions).

It is the effect of a new development that national, ethnic, and cultural groups open themselves to the outer world, i.e., towards other transcultural problems. They can therefore be reduced to two basic problems :

1. What is it that all men have in common ?
2. By what do they differ ?

In its original meaning the word positive (Latin positum) refers to the factual, the given. The "givens" are not necessarily conflicts and disorders, but can also be the capabilities that each person carries within him. In therapy we are interested primarily in Man's capacity for self-help and his ability to deal with conflict.

The four ways of dealing with conflict enable us to gain access to the previously held ideas about the illness. If we study the onesided ways people try to handle their conflicts, we can interpret them as limited ways of dealing with reality. This interpretation gives us a model that can help us control and broaden the person's range of reactions to reality.

In Positive Psychotherapy, the patient gives up his old role as the patient and becomes aware of the possibilities available to him for self-help. The positive process allows us to accentuate the common grounds for understanding within the family and thus to produce a basis for the therapy. This then enables us to deal with the family disorders in a systematic way.

We want to deal with the various possibilities for grasping these conflict contents. We want to show how they influence the conflict dynamic. Although these methods are not dependent on one particular therapeutic arrangement, their focus is found in positive psychotherapy.

[B] The Positive Conception of Man

The relationship of man to his environment is not static, it is dynamic and, therefore, always changing. His interaction with the environment changes it, and these changes have reactive effects on him.

Medical-psychological and psychiatric terms are not used without regard for what is involved. They must be understood in terms of the theories and scientific concepts, which created them and they are part of the history of these theories. A term used in connection with its theory acquires a meaning which presupposes knowledge of theoretical premises involved, as well as of the possible diagnoses and therapeutic measures. In order to understand the word "superego" it is necessary to be familiar with at least the basic principles of psychoanalysis. To understand the meaning of "support," in psychotherapy, some knowledge of the theory of learning and its application in behavioural therapy is required.

[C] Transcultural Aspects of the Positive Psychotherapy

I have tried to examine the behaviour and conflicts of patients from view points which were somewhat unconventional. The motivation for starting this new method may have been that I am.

Personally, in a transcultural situation. What occupied my mind most of all, was the prejudice, particularly in religions, that I experienced very closely in Iran. As Baha'is, we were always caught in the middle between our schoolmates and professors. This led me later to start thinking about the relationship of the various religions and also how people are related to one another.

From these aspects, my attention was drawn to the meaning of social standards for the socialization as well as for the development of interhuman and intrapsychic conflicts.

[D] Hypotheses

Four Forms of Dealing with Conflict

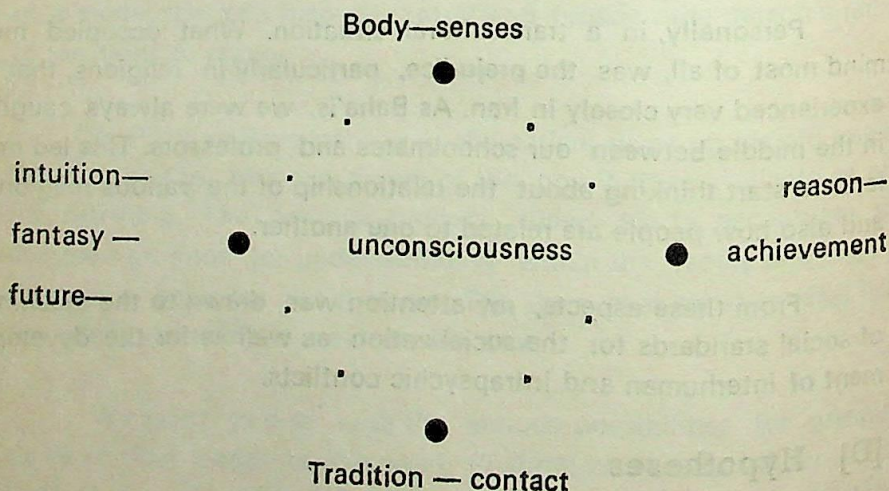
The changes taking place in the world today, no longer permit

a family to act as if it were a closed group which needed to heed only its own rules. From the closed world view of earlier times, a new more open world has emerged. This makes the trans-cultural point of view a foundation for outer personal relationships.

In therapy, we are interested primarily in man's capacity for self-help and his ability to deal with conflict. This process prepares the patient and his environment to deal with existing problems in more effective ways.

Despite all cultural and social differences and the uniqueness of each individual, we can observe that all people rely on four methods for dealing with their conflicts. When we have a problem, feel upset, burdened or misunderstood, live in constant tension, or see no meaning in our lives, we can express these difficulties in the following four ways. These four ways are also linked to our four ways of learning and knowing. They enable us to see how man perceives himself and his environment and in what way reality is tested.

1. Body (by means of the senses)
2. Achievement (by means of reason)
3. Contact (by means of tradition)
4. Fantasy (by means of intuition)



Four Forms of Dealing with Conflict

FOUR ASPECTS OF

४३

*[b] Official Records - Controls**1. Body / Senses*

In the foreground stands the body-ego feeling. How does one perceive his body ? How does one experience the various sensory impressions and the information coming from the environment ? Conflicts are dealt with psychologically and psychosomatically.

Physical reactions to conflicts are : physical activity (involvement in sports or the contrary to take things easy); sleep ("Over-sleep your conflicts" – sleep disorder; eating (gluttony, eating when you're unhappy, - refusing to eat, anorexis nervosa); sex (playing Don Juan. nymphomania - aversion to sex), disorders in bodily functions and psychosomatic reactions : "Every time I get upset because my husband is late, I get a headache."

Questions regarding the First Area for Dealing with Conflict

What physical complaint do you have ? Which parts of your body are involved ?

How do you judge your appearance ?

Do you regard your body as friend or foe ?

Is it important to you that your partner be good - looking ?

Which of the five senses have the most meaning for you ?

With which part of your body do you react when you are angry ?

How does your partner (family) react when you are sick ?

How do illness affect your view of life and your attitudes about the future ?

Does your family place a lot of importance on good appearance, athletic activities and physical health ?

Who carressed, kissed and was tender with you ?

Did you have to keep going even if you were sick ?

2. *Achievement (season)*

This dimension is especially important in industrial society, particularly in the American-European cultural circle. It includes the way the norms of achievement are defined and incorporated into one's self-concept. Thought and reason make it possible to solve problems in a systematic, conscious way, and to optimize achievement. Two opposing conflict reactions are possible :

- (a) escape into work;
- (b) escape from the demands of achievement. Typical symptoms are problems of self-esteem excessive demands, stress reactions, fear of failure, difficulty with concentration, and deficit symptoms like pension neurosis, apathy, and fear of success, etc.

Questions regarding the Second Area for Dealing with Conflict

What are you most interested in ? (physical, intellectual, artistic activities, administration tasks, etc.

Is it easy for you to acknowledge the achievement of your spouse and children ?

When you assess a person, how important is his intelligence ?

Do you feel comfortable when you don't have something to do ?

Which of your parents placed more importance on achievement ?

Which of your family members played with you ?

How were you punished when you made a mistake ?

What activities would you like to be doing ? Are you satisfied with your career ?

Did your parents tell you, why you were supposed to do something ?

3. *Contact (Tradition)*

This area comprises the ability to develop and maintain rela-

tionship : to oneself, partner, family, other people, groups, social classes and foreign cultural circles; relationships to animals, plants and things. Patterns of social behaviour are characterized by individual experiences and by tradition. Our possibilities for forming contacts and the socially acquired criteria that govern them: One expects his partner to show e.g. politeness, honesty, justice, order, activity in certain areas of interest, etc., and one seeks partners who match these criteria in some way.

One can withdraw from the group, distance himself from people who upset him. He feels inhibited, avoids social gatherings and other opportunities to get together with people. The symptoms are : inhibitions, unconscious need to cling to someone, fear of someone, fear of contact, prejudices, autism. etc.

Questions regarding the Third Area for Dealing with conflict

Contact :

Who of you prefers to invite company to your house ?

What would be more likely to prevent you from having company. the expense, the fact that guests mess up your house, that guests are a lot of work ?

How do you feel when you are with a lot of people at a party ?

Do you adhere to family (religious, political) traditions ?

Are you particularly concerned about what other people could say ?

Which of your parents was more sociable ?

Did you have many friends when you were a child, or were you more isolated ?

Did your parents place a lot of importance on good behavior and politeness ?

4. *Fantasy (Intuition)*

A further means of awareness is what is poetically called the language of religion it is referred to as inspiration, and in psychology it is known as intuition or intuitive judgement. In this connection intuition seems related to the psychic process of the dream or fantasy-processes which can also represent a way of dealing with problems and conflicts. One can react to conflicts by activating one's fantasy-by fantasizing about a solution, by imagining the desired results, by picturing that the antagonist is punished or even killed.

Intuition and fantasy go beyond the immediate reality and can encompass everything we describe as the meaning of activity, the meaning of life, desire, ideas about the future and utopia. Philosophies and religions enter into the capacity for intuition fantasy and thereby establish connections to a more distant future.

Man's longing for the unknown- we purposely formulate it in these vague terms because it can have a different shape for each person and each situation- has led to the fact that through-out all of world history it has spoken to the founders of religions. The Symptoms are: Extreme fantasies, alienation from reality, suicide fantasies, sexual illusions, fears, compulsions, delusions, and paranoia.

Questions regarding the Fourth Area for Dealing with Conflicts

Who of you places more importance on fantasy ?

What are your preoccupations in your fantasies : the body (sex, sleep, sports), career (sucess, failure) contact with other people, the future (wishes, utopias, philosophies, religion ?)

Do you like to cling to the past ?

Do you sometimes think about how your life would be with a different spouse, a different profession ?

Do you like to think about the future ? Do you enjoy reading utopian literature ?

Have you ever toyed with the idea of committing suicide ?

If you could change place with someone for a week, who would you choose to be ? Why ?

Which of your family members had more understanding for your fantasies and daydreams ?

What relationship do you have to art (painting, music, literature) Do you do any painting ? What do your pictures express ?

Which parent put more emphasis on religious and philosophical questions ?

Which religious and philosophical concepts did your parents represent ?

Did your parents agree on religious and philosophical questions ?

Did your parents have trouble with the rest of the world because of their religious and philosophical concepts ? which parent prayed ? which one prayed with you ?

Who was concerned about life after death, the meaning of life, the essence of God, etc ? What did these questions mean for you ?

What was your parent's goal in life ? What is your goal ?

How do religious and philosophical concepts influence you as far as child rearing, choice of spouse and relationship where other people are concerned ?

Are you interested in religious, political or scientific problems ?

Do you belong to religious group or a political party ?

How do you get along with members of other faiths and representatives of other philosophic persuasions ?

Are you reoccupied with death and life after death ?

(Provide examples for your answers.)

We disregard the conflicted area and deal with those things which seem most capable of development.

This procedure goes along with our positive point of view. A verbal image, which I once used in connection with an achievement problem will illustrate how we proceed :

The four areas are like a rider who, motivated to achieve (Achievement) strives for a goal (Fantasy). To reach that goal, he needs a good horse that is well taken care of (body); in case he gets thrown from the horse, he needs sides to help him get up just one area, e.g. the rider, but must pay attention to all the areas involved.

In this way, we can depict both individual styles for dealing with conflict, as well as styles, which are typical of a small group. Even reactions within an entire culture can be studied this way.

Conclusion

In my observations I have found that in Europe and North America, the areas "body" and "achievement" are generally in the foreground, whereas in the Mideast, there is a tendency to emphasize "body" "contact", and "fantasy". Despite this tendency each person experiences the world in his own way and develops a reaction pattern that matches his personality.

The concrete family situation makes the question about the four areas a highly explosive one. The existing problem takes on a "real character merely because of the presence of the "perpetrator", the spouse, children, parents. It is no longer a matter of "imaginary" parents, as is the problem of transference in psychoanalysis. Instead, the problems can be directed right to the person involved. This process becomes even more complex when several generations are included in the therapy, such as grandparents.

To be sure, man has potential access to all the possibilities for dealing with conflict, but his concepts allow him to take up only a few of them, thus blocking access to the other forms for dealing with the conflicts. In large part the therapeutic task involves making these concepts conscious and available. The therapist seeks to uncover their psychodynamic backgrounds and provide easier access to the previously undifferentiated capabilities.

Working with the instruments of Positive Psychotherapy is in this sense a way to open up the preconscious and the unconscious.

The four fields dealing with the conflict can help the therapist by pointing to maior aspects of the disorder. Often these aspects are not seen by the machinery of organic-medical diagnosis and therapy.

Planing and Research

The process of making the questioner started in 1974 with 600 persons, 250 patients were from medical and psychological clinics, 350 persons were not under psychotherapeutical treatment.

In both groups the questions were divided between both sexes, half for males and the other half of females. 20% of the questions were designed for different age groups. The age groups were 14-19, 20-29, 30-39, 40-49, 50 and older.

The first question was : Is there any relationship between the four fields of dealing with conflict and the social norms (actual capabilities) ?

The second question was : Are there any apparent differences between the groups of patients and the non patients participating in the experiment ?

The result was that there are great differences between the two groups of patients and the non patients. The differences were staticly examined, based on the Q-technique in the "Covariation Chart" of Cattell, 1952, and Thurstone and Chave (1929, in: Edwards, 1957). In result of the experiment we are encouraged to have a questioner which is representative of all necessary criteria.

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The Geeta and W. B. Yeats

*Dr. R. L. Varshney **

Penned by Ved Vyas, the Bhagvad Geetā, Voice of Lord Krishna, is thematically, thoughtfully, structurally and spiritually a great book. It is the eternal Ganga that has purified the hearts of the teeming millions of humanity. Whereas the influences of the Bible is mostly limited to the West, the Geeta has influenced both the hemispheres deeply and elaborately. It is a book that has influenced the general public and the intellectuals alike. It is the sacred stream full of the waters of emotions and intellect. When one reads the Geeta the dust of sorrow is removed; the mind gets solace and satisfaction, peace and eternal bliss. Besides its religious and spiritual value, the Geeta has tremendous literary value. It is the song of life, nāy of eternal life; it removes from our hearts the fear of death, anxiety of sorrow and tranquillizes utmost. Its language, its style, its melody, its mantric effect, its ability to elevate, its capacity to detach man from the mundance and the material, its moral influence and its character — building quality are unique. It is a book that should be read above creeds and sects : it is a book of universal knowledge and wisdom. It has also been

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regarded as a book of salvation and ecstasy.

The Geeta teaches that man should perform all his duties without a desire for the result; he should treat alike sorrow and pleasure, profit and loss, defeat and victory. Soul is immortal, and body is mortal. Death does not kill the spirit because the spirit remains alive even after death which is just like changing clothes. A man who controls his senses and has a stable mind, may realize God. A man involving himself in desires and sensuous pleasures becomes a slave of desires, becomes angry when his desires are not fulfilled anger generates unwisdom, lack of wisdom destroys memory and intelligence, and a man who loses intelligence and wisdom reaches his doom very soon. A man who controls his mind can get peace which destroys all sorrow.

The *Bhagvad Geeta* also teaches that God can be attained through *Karmayoga* also. The 'Karmayoga, means fulfilment of one's duties without predetermined notions of result, by controlling one's mind and senses and by observing detachment, by abandoning selfishness and other vices, and by having a pure conscience. Attachment and desire lead to the path of sin. People who have minds free from anger, desires, passions, prejudices and other vices attain God. The world of *maya* includes earth, water, fire, air, sky, mind, ego and intellect.

The Geeta also says that God is the creator, preserver and destroyer of the world, and He is above and over all distinctions and descriptions. God is omniscient, omnipotent and omnipresent. God can be seen and realized with the help of the divine eye.

All these notions and ideas and teachings of the Geeta make it a book, not merely of the Hindus, but of all human beings. The philosophy of the Geeta is so universal and wide that it has influenced people all over the world. W.B. Yeats also was influenced by the Geeta not as a devout believer or Hindu but as an intellectual and poet-philosopher. Even in his middle age he wrote :

The imaginative writer differs from the saint in that he identifies himself — to that neglect of his own soul, alas ! — with the soul of the world, and frees himself from all that is impermanent in that soul, an ascetic not of women and wine

but of the newspapers. That which is permanent in the soul of the world, on the other hand, the great passions that trouble all and have but a brief recurring life of flower and seed in any man, is the renunciation of the saint, who seeks not an eternal art but his own eternity. (W. B. Yeats, "The Two Kinds of Asceticism," Collected Works, Vol. VIII!).

Yeats was influenced by the Vedantic philosophy. Quite early in his career he came into contact with Mohini Chatterjee and was profoundly influenced by Indian thought. His acquaintance with purohit Swami after 1931 furthered his knowledge of and interest in the Upanishads, and Yeats himself wanted to produce a European Geeta. For this purpose he studied Sanskrit and Indian scriptures. Yeats' tryst with India was that of a lover. He used to call India "the other Ireland". His first spiritual encounter with India took place when he was only 22. He came into contact with Mohini Chatterjee, who had gone to Dublin to preach theosophy. Chatterjee was also a Vedantist and had observed the thought-patterns of Shankaracharya. He felt that Walter Pater's ideas accorded well with those of Shankara. Chatterjee's assertion that 'art for art's sake was the only sinless doctrine' must have struck a responsive chord in the psyche of W. B. Yeats. Mohini Chatterjee's impact on Yeats was deep. In his *Autobiographies* Yeats says : "It was my first meeting with a philosophy that confirmed my vague speculations and seemed to me logical and boundless." He also recorded his impressions in an essay entitled 'The way of wisdom' which was published in 1900. Yeats says that Mohini Chatterjee was a handsome young man with "the typical face of a Christ" and his thoughts were "a flight into the heart of truth".

Yeats' escape to the "lake isle of Innisfree" or to Byzantium is like Arjuna's escape from the struggle and strife of life. In a short poem written during the thirties, Yeats says :

I asked if I should pray,
But the Brahmin said
'Pray for nothing, say
Every night in bad,
'I have been a king,
I have been a slave.

Nor is there any thing,
 Fool, rascal, knave,
 That I have not been
 And yet upon my breast
 A myriad heads have lain"
 That he might set at rest
 A boy's turbulent days.

Yeats' tryst with India was also through the Theosophical Society and also through some Sanskrit plays which he had read through Monier William's translation. *Abhijnan Shakuntalam* had a powerful fascination for him. Addressing the Indian students at Oxford in 1918, Yeats said that "he had steeped himself in the translations of Sanskrit plays and to assimilate in his writings whatever in them seemed valuable and congenial." Another encounter with India took place when Yeats was introduced by Rothenstien to Rabindranath Tagore. He read Tagore's translation of his Bengali lyrics from *Gitanjali* and was immediately captivated by the voice of a civilisation which had intellect and emotion in perfect harmony. Yeats wrote an introduction to *Gitanjali* which was partially an essence of the Geeta. Indeed, Yeats was so much 'enchanted' by the lyrics of *Gitanjali* that for several weeks he kept a copy of the book in his pocket.

In 1931 Yeats met an Indian mystic whom he came to like immensely. Purohit Swami impressed Yeats by his simplicity and saintly nature. Purohit Swami's guru, Bhagwan Sri Hamsa' was the head of an Ashram in Lewasa (Maharashtra) and had sent Purohit Swami to Europe to preach the gospel of Indian mysticism. Purohit Swami had with him a translation of the *Bhagwad Geeta* and the ten principal Upanishads. It was T. Sturge Moore who introduced the Swami to Yeats. Yeats persuaded Faber and Faber to publish Purohit Swami's translation of the *Bhagwad Geeta*. This encounter gave Yeats an opportunity to read the *Geeta* and the Ten Principal Upanishads. Later on he wrote an elaborate introduction to the *Ten Principal Upanishads* and allowed his name to occur as one of the translators. He also introduced the western readers to Purohit Swami's translation of Patanjali's *Aphorisms of Yoga*. "The terrain of Indian philosophy was a familiar ground for Yeats where he could

The impact of Indian thought is quite deep on the above quoted and the lines quoted below :

Such fulness in that quarter overflows
And falls into the basin of the mind
That man is stricken deaf and dumb and blind.
For intellect no longer knows
Is from the Ought, or Knower from the Known —
That is to say, ascends to Heaven;

×

×

×

The belief in the immortality of soul is stressed in Yeats' poetry again and again. At one place Yeats declares :

I proclaim that there is
Among birds or beasts or men,
One that is perfect or at peace

×

×

×

All that could run or leap or swim
Whether is would, water and cloud,
Acclaiming, proclaiming, declaiming Him."

The immortality, constancy and unchanging condition of the soul is stressed by the poet in yet another poem, *Under Ben Bulbin*, where he says :

Many times man lives and dies
Between his two eternities,
That of the race and that of soul,
And ancient Ireland knew it all.

or

All things fall and are built again,
All those that build them again are gay.

In *The Twoer* the poet very explicitly declares his faith :

And I declare my faith :
I mock Plotinus' thought
And cry in Plato's teeth,
Death and life were not
Till man made up the whole
Made' lock, stock and barrel
Out of his bitter soul,
Ape, sun and moon and star, all
And further add to that
That, being dead, we rise
Dream and so create
Translunar Paradise.

* * *

The Crux of Causality

Dr. Harsh Narain*

Hegel contends that the hackneyed rubric, *nihilo ex nihilo fit*, nothing comes out of nothing, is either tautological or question-begging. 'In it is to be seen either only the empty tautology : nothing is nothing; or, if *becoming* is supposed to possess an actual meaning in it, then, since from *nothing* only *nothing becomes*, the proposition does not in fact contain *becoming*, for in it nothing remains nothing. Becoming implies that nothing does not remain nothing but passes into its other, into being.'¹ The rubric does sound tautological. On analysis it boils down to this, Nothing is Nothing. It also begs the question, for it implies the argument, 'If "Becoming" exists, it must exist either in "Being" or in "Nothing". But "Becoming" cannot exist in "Being"; neither can it exist in "Nothing". Therefore, it cannot exist at all.'² The conclusion must follow, if the major premise tacitly assumes the very point to be proved. Becoming is a transition from Nothing to Being, and this point is conveniently left out of account by the rubric under consideration. This is what Hegel seems to suggest.

Taking one's cue from Hegel, One might be tempted to maintain that Becoming is as much, as fundamental, and as ultimate a fact as Being and Nothing and that Becoming is no more difficult

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to explain than Being and Nothing. This Hegel does not say but should be in a position to say.

Let us try to tackle this issue. There are here three facts for our consideration : Being, Nothing, and Becoming. Barring exceptions, such as the positive expressions like 'adam' and 'fuqdan' for Nothing in Arabic, we have original, positive verbal expressions for Being only, Nothing and Becoming being expressed by expressions derived from the original ones. We say, God is. To negate God, we say, God is not, by simply adding the negative particle 'not' to the affirmative 'is'. In Urdu, Persian, and Arabic, we can easily oppose 'Khuda/Allah mafqud hai' (God is not) to 'Khuda/Allah mawjud hai' (God is). But this facility is not available in most of the other languages.

This is because we directly know only being : Nothing and Becoming we know only indirectly, by derivation from Being. This being so, logically speaking, we had better say 'Thing-no' than 'Nothing'. 'Thing' must come before being negated, before 'Nothing'. Likewise, a thing must BE before BECOMING. The order of letters in 'Becoming' is logical : first 'be' then 'come'.

But this state of affairs must not delude us into believing that Being is an original fact and Nothing merely derivative, logically constructed. This will be clear in the sequel. The case of Becoming is different, however. This, too, we shall see later,

We are inclined to hold that Hegel is not right in denouncing the rubric under consideration. The rubric appears to purport to be a negative statement of the law of sufficient reason. As Schopenhauer suggests, 'the principle of sufficient reason appears as the law of causality or the principle of sufficient reason of becoming, and it is through it that all objects which present themselves in perception are bound together through the changes of their states'.³ So, the law of Becoming is nothing but the law of sufficient reason as applied to the external world, nothing but the law of sufficient reason of becoming. Schopenhauer has essayed the task of demonstrating three more applications of the law of sufficient reason,⁴ with which we are not concerned here, however.

Of course, if Becoming is a transition from Nothing to Being,

the fact of transition has to be explained. According to the law of identity, Being is Being and Nothing is Nothing: How can the one *become* what it is not ? That is the question.

Apparently, there is no Becoming, no creation, so far as substance is concerned. (I see no more harm in employing the words substance and quality than in employing such words as table and chair, which are much cruder.) No substance is known to have come into existence out of sheer non-existence. But we do find apparently altogether new qualities succeeding old ones. Water, for instance, is far from deducible in its wholeness, comprehending all its qualities, from hydrogen and oxygen that combine to produce it.

Whence this even restricted qualitative novelty ? Why is it that out of the combination of oxygen and hydrogen we have water and not milk ? Why should, that is to say, the qualities of only water should emerge then rather than those of milk ?

All causality presupposes emergence, the coming into existence of what did not exist. If the aforesaid rubric is to be taken seriously, all causality, hence all emergence, consequently all novelty, and, in the last analysis, all change will have to be dismissed as merely illusory. Being and Nothing will remain the only fundamental facts, Becoming enjoying at best a derivative status, and that, too, only subjectively. If Nothing cannot pass into Being, there is no Becoming, save as subjectively regarded.

So, Nothing is a necessary factor in causation. But Nothing has to annul itself, to commit suicide, to make Becoming possible. That way, novelty is a must for causality.

If all novelty is denied in causality and it is argued that water supervenient upon mixture of hydrogen and oxygen in a given proportion is nothing new but that it existed all the time in the two elements in a potential state, the question will arise whether there is any difference between potential water and actual water. That is to say, does the actual water possess something which is absent from potential water ? If the reply is in the negative, there will be no difference between actual and potential water. If, on the other hand, the reply is in the affirmative, it would mean recognition of the fact of novelty in causality. If, again, it is urged that it is water

rather than milk which results from the mixture of hydrogen and oxygen in the given proportion because of the fact that the two elements have the capacity of producing water alone and that capacity means what a thing must do in given circumstances, the position is hardly any better. If the mixture gives birth to water because it must, what is the 'why' of the 'must'? Why, that is to say, must the mixture do what it does do? It is obvious that, if this argumentation is carried to its logical extreme, it is bound to lead to the fantastic conclusion that actual water, as also all other emergents, had been in existence from all eternity. Likewise, it can also be shown that it will remain in existence for all time to come. And the position would in the last analysis boil down to this that there can be no change under the sun, as to which Shakespeare would exclaim :

If there be nothing new, but that which is
Hath been before, how our brains beguiled
Which, labouring for invention, bear amiss
The second burden of a former child.

There are those who maintain that we do not know anything in its entirety. Its unknown qualities far outweigh its known ones. What we take to be new qualities are not really new qualities but newly manifested old qualities, at bottom. Hence emergence is manifestation, neither more nor less. Hence, they conclude, there is nothing new under the sun, and yet there is causation. But the question is; Has manifestation added anything to the previous state of affairs or not? If not, there is no difference between manifestation and non-manifestation. If yes, at least the manifestation is new. Hence, they aver, Becoming must be regarded as a cooperative enterprise between existence and no-existence, Being and Nothing. Hegel is right in the assertion that Becoming (fit) supervenes upon the interaction of Being and Nothing. Becoming is neither Being nor Nothing, but both rolled into one.

The foregoing considerations will give an idea of how difficult it is to account for the emergence of new qualities. It is interesting to find a philosopher of Samuel Alexander's standing, whose whole thesis is based on the notion of emergence, standing disarmed before this problem: 'Several persons have found fault with me', says Alexander, 'because I do not explain why in the

development of Space-Time as represent it, colours and life, etc., should emerge. Well, that is not my business and further I do not see how it can be anybody's business, except to note the facts and be grateful for them, or at least to put up with them. Many are quite content to say it is God's doing. I should not use their language, because I consider it unscientific, but I agree with the spirit of it. ⁵ Reiterating the point elsewhere, he observes: 'If it is asked by what steps it is that mere motion under the guiding hand of Time leads to the emergence of material complexes of motion which we find in the world of things....., I can only reply that I do not know, and that it is not for the metaphysician to say, in the absence of indications from the physicist himself. The existence of emergent qualities is something to be noted, as some would say, under the compulsion of brute empirical tact, or as I should prefer to say in less harsh terms, to be accepted with the "natural piety" of the investigator. It admits on explanation. ⁶

It is comparatively easy to explain away the apparent novelty in physical causation. The statue is there in stone all the time, but it is perceived only after due chiselling thereof. It was unmanifest and became manifest as a result of the sculptor's activity. Here the question as to the difference between manifestation and non-manifestation, or as to the novelty of the manifestation, is puerile. Manifestation is something foreign to the nature of the thing manifested. It does not affect its being. The statue was all the time there, one could simply not discern it. The sculptor enables the observer to see it. Manifestation concerns the observer, not the thing observed, which remains neutral, unconcerned, unaffected.

Take another example, a piece of chocolate. It is made of cheese, sugar, and butter. Its primary qualities are all borrowed from its components. Its secondary qualities, too, appear, by and large, lent to it by the components. Yet there is a measure of novelty, an element of uniqueness, in the chocolate, which it is far from easy to explain. It may be contended, however, that it is we who impart uniqueness in the piece of chocolate and that otherwise it is nothing but its components. The particular arrangement of its components affects our senses in a new way. This is its uniqueness. It causes us to feel what we did not feel first, to be oblivious of what we could not afford to be oblivious of before. This may be taken to be a rough and ready explanation of the element

of novelty in this case. But does this hold good in other cases of causation ?

As we have already demonstrated, there is an irreducible element of novelty in causation, in Becoming, which eludes our grasp and which we must accept in all humility. Causation or Becoming is a cooperative enterprise between Being and Nothing, is the inexhaustible source of Novelty. In some cases, novelty is to a large extent subjective, but, in others, it is evidently objective.

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4. *Ibid.*, pp. 480-486.
5. Samuel Alexander, 'Some Explanations', *Mind N. S.*, 30 (October, 1921), p. 410.
6. Alexander, *Space, time, and Deity* (London: Macmillan & Co., 1920), Vol. II, pp. 55, 46-47, quoted in John W. McCarty, *The Naturalism of Samuel Alexander* (New York: Columbia University, 1948), pp. 22-23.

Self-reliance and Self-surrender

Dr. S. C. Mathur *

The title may appear to be some sort of a contradiction, but, in reality, there is no dichotomy between the two i.e., self-reliance and self-surrender. In fact they resemble and can be compared to the first few stage and the last stage of a long journey leading to self-or God-realization. On this long and tortuous adventure into the realms of the spirit, the first few steps have to be taken by the 'Sadhak' himself, thus purifying his mind and heart and making it a fit abode for the advent of the Almighty, First, we have to make ourselves fit instruments for the carrying out of the grand design of the great God by relentless self-effort. If we are prepared to take these initial steps we are sure to be blessed with God's grace which will help us in our onward march. The great God will not remain then a more detached observer (upadrashta) but will become (anumanta) also i.e., our helper and supporter in our endeavours.

It is a matter of common experience that nothing in this world can be attained without hard work or labour. There is a

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famous saying 'Shraman Vina na kimapi sadhyam' i.e. without effort nothing can be achieved. In Srimad Bhagwad Gita, especially in the earlier chapters, Lord Krishna has emphasized on the need for self reliance and self-effort. The Gita gives a clarion call to all of us to arise from our slumber, inertia and apathy and work untiringly for the realization of our goal. Let us always remember the beautiful inspiring words of Katha Upanishad 'uttisthata jagrata prapya Varanibodhate' (Katha Upanishad I, iii. 14) i.e. Arise and awake and approaching the great ones enlighten yourself. The great Swami Vivekananda has adopted the words of Katha Upanishad thus 'Arise, awake and stop not till the goal is reached'.

The first important lesson of Srimad Bhagwad Gita to all of us, through the medium of Arjuna, is to attain strength and manliness - vigour and vitality. Again, while enumerating the divine Virtues, Lord Krishna places fearlessness (Abhayam) in the forefront of all virtues. In our upanishads God has been conceived as the very embodiment of 'Abhaya' i.e. fearlessness. The Brahadaranyak Upanishad dares to characterize the absolute as the fearless (Abhayam Va Brahma) [4.4.25] and the one who realizes him becomes fearless himself. It is a matter of common knowledge that a brave and fearless person does not like a coward or a weakling. Let us, therefore, try to ascend slowly but surely and steadily from the state of helplessness to manliness. A truly brave person alone knows how to admire another courageous man. All of us know the story of Alexander the great, and the brave Indian King Porus and, therefore, it need not be repeated here.

It would not be possible for us to understand the true importance and significance of the message of Srimad Bhagwad Gita without first attaining strength and manliness. In the words of a lion and not a mosquito'. It is due to this fact that Lord Krishna, before imparting his message, gives us the tonic of strength - in these memorable verses of the second canto of the Gita.

Kutastva kasmalamidam
Vishne samupasthitam
Anaryaiustam asvargyam
Akirtikaram Arjuna

(Gita, II, 2)

e. O Arjuna ! how has this infamous conduct - not practised at any time by the Aryas (that is, by good men), which leads to hell, and which brings into disrepute, entered your mind, in this time of peril.

Lord Krishna further says,

Klaibyam ma sma gamah partha

Naitat tvayyupapadyate

Ksudram hrdayadaurbalyam

Tyaktvottistha parantapa

(Gita, II, 3)

e. O Partha be not effeminate (like this); that is not worthy of you. O, (thou) harasser of toes, casting off this base weakness of heart, stand up to fight.

In times of crisis, a man of really strong character does not give way to dejection or hopelessness, on the contrary, he tries to face the situation with all the vigour at his command and finally overcomes it. He does not, under any circumstances, yield to unmanliness or show his effeminate nature. Here in the third verse of the second chapter of the Gita, Lord Krishna has appealed to the sense of self-respect or esteem of Arjuna by telling him 'Naitat tvayyupapadyate ! (It doth- it become you). Modern psychology has proved beyond any shadow of doubt that an appeal to the sense of self-regard or respect of an individual is always the best approach and not that of temptation or fear which leave a permanent scar on the personality of an individual. Lord Krishna, therefore, exhorts Arjuna to leave his faint heartedness and arise and fight the battle of life. 'Tasmat uttistha Kaunteya uddhaya krthiscaya - (Gita, II, 37) i.e., therefore, arise, O Arjuna ! determined on battle'. Lord Krishna further tells him as to how he should fight this battle of life, because, the technique is also equally important. True manhood consists in continuing to perform action life-long, with a disinterested frame of mind- a process by which one gets out of the entanglement of this material world, i.e. from the bondage of birth and death- and attain Him. Buddhi Yoga or the Yoga of enlightened reason enables a person to transcend the three gunas, rise above the dualities and attain the blessed state of a Trigunatita.

Lord Krishna, thus, steadies the wavering and vascillating

mind of Arjuna by this tonic of great strength. First, we must have in our own selves, then only we can have a strong and abiding faith in the great God. The doctrine of self-reliance reaches its acme or culmination in the famous and oft-quoted verse of the sixth chapter of the Gita :

uddhared atmana' tmanam
na'tmanam avasadayet
atmai'va hy atmano bandhur
atmai'va ripur atmanah

(Gita. VI, 5)

i.e. Man should himself bring about his own emancipation, one should not (at any time) discourage oneself; because, every man himself is said to be his own bandhu (that is, helper) or his own enemy.

The doctrine of self-reliance or self-effort is very significant for advancement, in any field or walk of life—both mundane and spiritual. In the field of education self-effort is the key to success. The teacher can only guide or help the student but the basic effort has to come from him. Life would lose all its fun or charm, if every thing is done for us by our elders, parents or teachers. The excitement lies in individuals' attempts at wrestling with a problem. Even if a person makes a sincere and determined effort but does not fully succeed, the purpose is achieved because the important thing is taking part in the race of life and not always winning the medal.

Every one of us possesses tremendous reserves of energy and strength and we must learn to tap those hidden resources. Vedanta teaches us the technique of unfolding and manifestation of those hidden reserves of strength and talents. Secondly, it also teaches us the method of controlling both the outer and the inner forces and, thus, attain true freedom. Creatureliness and helplessness before circumstances does not befit human beings who are endowed with tremendous resources of power and strength by the great God.

This doctrine of self-reliance or self-help, which finds its fullest development in Bhagwad Gita has also found its echo in our Smritis, Puranas and folklore. There is a famous saying that Lakshmi

or the Goddess of fortune, comes only to the industrious lion among men (Udyoginam purusha-simhan upaiti Lakshmi). The weaklings only depend upon fate or gods or goddesses and cry for their help without making any effort themselves

देव देव आलसी पुकारा

The philosophy of Maluk Das has brought about the ruin and degradation of our country viz.

अजगर करे न चाकरी, पंछी करे न काम ।

दास मलूका कह गये, सबके दाता राम ॥

What is required of us is to forsake our dependence on God and exert ourselves to the best of our ability and capacity. A man can achieve something not simply by desiring for it but by making determined efforts for its realization (Udyamena hi sidhyanti karyani na manorathaih) . Vain day-dreamings do not help us at all in the achievement of our abjectives.

This initial emphasis on self-effort finds powerful expression in the exhortation of Jesus Christ also. He says, 'Ask, and it shall be given to you, seek, and Ye shall find; knock, and it shall be opened unto you' (Mathew, 7.7). The door of divine 'krpa' will open as soon as we make a sincere effort. It is with this end in view that Swami Vivekananda has laid so much stress on strength and self-reliance. He says in his famous lecture on 'My plan of Campaign'... 'What we want is strength- so believe in yourselves ... Make your nerves strong. What we want is muscles of iron and nerves of steel'. Once we develop our strength and fully tap our inner reserves of power, other things will follow naturally and gracefully, The Great God will strengthen our love and devotion and sraddha and we will start marching towards our goal with undaunted steps. Still a time comes in our spiritual march when we start feeling that our own efforts are not of much avail. It is, only, then that we realize the power and efficacy of prayer and divine krpa.

Just as the fairest of flowers in their full bloom are offered to the Great God for His worship, so we should first fully develop ourselves to Him. The first and foremost thing is to do our allotted duty and then resign or surrender ourselves to God. A true devotee of God always considers himself to be the lowliest of the low and

with this spirit of humility surrenders himself at the lotus feet of the Great God.

Lord Krishna, summing up all his advice, in the last Chapter of the Gita says :

Sarvadarman parityajaya
mam ekam saranam vraja
aham tvad sarvapapebhyo
moksayisyami ma sacah

(Gita, XVIII, 66)

i.e., 'Give up all other religion. and surrender yourself to me alone; I will redeem you from all sin, do not be afraid.'

In the first place, we should fulfil, to the best of our ability and capacity, all our 'dharma's' (duties) and then only renounce them and surrender ourselves to the Great God. The great God assures, through the medium of Arjuna, all men that if they surrender to Him with all love and devotion, they will be ultimately merged with Him.

Manmana bhava madbhakto
Madyoji mam namaskuru
mamevai' syasi satyam te
pratijane priyo' sime

(Gita, XVIII, 65)

i.e., keep your mind fixed on Me, become My devotee, offer sacrifices or worship to Me and offer reverence to Me, (thereby) you will come and be merged in Me; this truth I am imparting to you as an absolute certainty, (because) you are My beloved (devotee).

Thus, we should become an instrument in the hands of the great God and the only sound that should emanate from us must be 'Not I but Thou, Not I but Thou' - Tuhi, Tuhi, Tuhi.

Notificatoin

Summer Institute on Indian Approaches and Techniques of personality Development and Behaviour Modification.

A Summer Institute is going to be held at Gurukula Kangri Unlversity Hardwar from 15 to 29 June 1987 on 'Indian approaches and techniques of personality development and behaviour modification' with the following objectives:

- (a) To acquaint Psychology teachers and research scholars regarding various theories of Personality and behaviour modification prevalent in Indian culture.
- (b) To develop understanding regarding Indian methods and techniques of modification.
- (c) To provide a forum for discussion on various aspects of behaviour modification.
- (d) To compile and disseminate Indian thought and material on behaviour modification techniques.
- (e) To develop positive attitude to work scientifically upon Indian concepts and techniques.
- (f) To publish the proceedings of the course.

Those who want to attend this institute should apply to the Director of the institute, Dr. H. G. Singh, Professor, Psychology Deptt., 32 Gurukula Kangri Vishwavidyalaya, Hardwar on the prescribed form obtainable from him and such applications duly recommended and forwarded by the head of the institution, must reach upto May 30, 1987.

The selected candidates shall be informed in due course of time with joining instructions.

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